

THE SOCIAL STUDIES



A PERIODICAL
FOR TEACHERS AND ADMINISTRATORS

VOLUME XLVIII, NUMBER 2

FEBRUARY, 1957

"OUR DEMOCRACY"

SERIES OF 25 COLORED WALL CHARTS

Each 44 x 32 inches

Edited by Francis L. Bacon, L.L.D., L.H.D.



GRAPHIC-PICTORIAL VISUAL AID
for teaching CITIZENSHIP

The American Way

Suitable for all ages and grade levels.
Adjustable to all Social Studies Courses.

The series deals with: 1. Foundations of "Our Democracy"; 2. Organization and functions of our three branches of government; 3. Social, economic, and technical advancements made under our way of life; 4. Our rights and our obligations to our country.

Chart D14 (illustrated) deals with our resources and problems of self sufficiency. It is a newly revised edition.

D200 "Sweet Land of Liberty," a 24-page atlas for individual student use. Contains colored reductions of "Our Democracy" wall charts with explanatory text.

D200s "Agree-Disagree" discussion outline and thought provoking statements for student use to supplement the "Our Democracy" charts.

Write for circular H5c

DENOYER-GEPPERT Co.

**5235 Ravenswood Avenue
Chicago 40, Illinois**

THE CONTEMPORARY WORLD

By CLARA LOUISE DENTLER, *High School, Redlands, California*

A series of imaginative newspapers dealing with the historical and social events and conditions in Europe and America during the Medieval and Modern History period. Every item is a contemporary statement based on the source material of the time.

The Contemporary World is especially valuable as it contains much material that is not obtainable in either textbooks or supplementary works. The papers contain such departments as, Art, Music, Drama and Literature, Fashion Notes, Sports Slants, Educational Notes, Question Box, Editorials, etc.

The Medieval History series is composed of twelve papers from the following dates:

| | | | | | |
|------|------|------|------|------|------|
| 1066 | 1190 | 1215 | 1347 | 1415 | 1453 |
| 1492 | 1521 | 1546 | 1588 | 1603 | 1620 |

The Modern History series contains ten papers for the following dates:

| | | | | |
|------|------|------|------|------|
| 1649 | 1688 | 1713 | 1740 | 1763 |
| 1793 | 1815 | 1830 | 1848 | 1870 |

Each paper contains 4 pages; size of page 10 x 15 inches.

Single copies 10 cents each, 20 or more any assortment 7 cents each. Postage extra.

Special price to educational institutions and teachers: 100 or more copies, any assortment, \$6.00 a hundred, postage extra.

McKINLEY PUBLISHING CO.

809-811 North 19th Street

Philadelphia 30, Pa.

The Social Studies

VOLUME XLVIII, NUMBER 2

FEBRUARY, 1957

LEONARD B. IRWIN, *Editor*

A. E. MCKINLEY, JR., *Managing Editor*

HYMAN M. BOODISH, *The Teachers' Page Editor*

DAVID W. HARR, *Book Review Editor*

IRWIN A. ECKHAUSER, *Visual Aids Editor*

EDITORIAL BOARD

HATTIE M. ANDERSON
*West Texas State Teachers
College
Canyon, Tex.*

JAMES J. FLYNN
*Fordham University
New York, N. Y.*

ROY F. NICHOLS
*University of Pennsylvania
Philadelphia, Pa.*

HOMER T. ROSENBERGER
*U.S. Department of Justice
Washington, D. C.*

JULIAN ARONSON
*Bushwick High School
New York, N. Y.*

BESS HEDGES
*College High School
Bartlesville, Okla.*

CHARLOTTE M. NOTEBOOM
*University of South Dakota
Vermillion, S. D.*

THOMAS WOODY
*University of Pennsylvania
Philadelphia, Pa.*

ARTHUR C. BINING
*University of Pennsylvania
Philadelphia, Pa.*

DANIEL C. KNOWLTON
*Cazenovia Junior College
Cazenovia, N. Y.*

EDWIN M. PURINTON
*Maine Central Institute
Pittsfield, Me.*

Contents

| | |
|--|------------------------------|
| As the Editor Sees It | 42 |
| The Palestine Problem: A Brief Geographical, Historical, and Political Evaluation. Part 1 | <i>Capt. R. R. Flugel</i> |
| Teaching History Appreciation | <i>Dr. Herbert Vent</i> 43 |
| Not for the Indies | <i>H. A. Overmiller</i> 51 |
| Ideology and the Teaching of The Social Studies | <i>R. B. Guinness</i> 54 |
| Islam in Asia | <i>F. A. Scholfield</i> 57 |
| The Teachers' Page | <i>Peter R. Senn</i> 59 |
| Visual and Other Aids | <i>Hyman M. Boodish</i> 62 |
| Book Reviews and Book Notes | <i>Irwin A. Eckhauser</i> 65 |
| Current Publications Received | <i>David W. Harr</i> 67 |
| | 72 |

THE SOCIAL STUDIES does not accept responsibility for the views expressed in articles, reviews, and other contributions which appear in its pages. It provides opportunities for publication of materials which may represent divergent ideas, judgments and opinions.

EDITORIAL AND BUSINESS OFFICE: 809-811 North 19th Street, Philadelphia 30, Pa.
Subscription \$3.50 a year, single numbers 50 cents a copy.

Published monthly, from October to May inclusive, by McKinley Publishing Co., 809-811 North 19th St., Philadelphia, Pa.

Copyright, 1957, McKinley Publishing Co. Entered as second-class matter, October 26, 1909, at Post Office at Philadelphia, Pa., under Act of March 3, 1879

As the Editor Sees It

Teaching as a vocation is undergoing a metamorphosis that is fully realized only by comparing present conditions with those of five years ago. The situation provides an excellent example of the interrelation between economic factors and social change. It also offers interesting fields of speculation about the future.

For generations teaching was a submerged profession. Its practitioners were ill-paid, socially restricted, and low in prestige. There were more applicants than positions, for there were many fewer types of employment open to women then, and teaching was "a woman's job." Salaries were static; school boards prior to 1950 tended to regard an increase of \$50 as something to be given with great care and discernment. Certification requirements were raised and formalized. The only inducements for entering teaching were the long vacations, the comparative security, and the opportunity to work with children.

Today the picture is quite different. Prospective teachers are being courted and sought. Superintendents must be salesmen. They go on recruiting trips, like football coaches seeking promising halfbacks. "Temporary," "provisional" and "emergency" certificates are accepted; six-weeks special pedagogy courses are offered liberal arts graduates during the summer to "fit" them to teach in the fall. "Future Teacher" clubs are encouraged in high school. Above all, school boards have almost completely changed their traditional outlook toward salaries and are frequently bidding against each other, at least in areas of population growth. Average annual increases of four or five hundred dollars "across the board" are commonplace. New and higher salary schedules are adopted, only to be replaced a year later by still higher ones. Districts, where in 1949 the top salary for veteran teachers was about \$3200 or less, now offer \$4,000 or more to youngsters fresh out of college. Traditional

ranges of the school tax rate are matters of historical moment only. Another feature of the new look in teaching is the presence of many young men in the classroom, especially in the formerly all-female intermediate grades. The growing popularity of teaching as a career is reflected in teacher college enrollments. One state teachers college we know graduated about 80 seniors in 1956 and expects a freshmen enrollment of 400 in 1957.

It is interesting to speculate, in the light of these developments, how far this upgrading of the vocation of teaching will go, and what permanent changes will remain. Clearly the constant and considerable rises in salary levels must reach a plateau, but how soon? In those states like New Jersey where most school budgets must be approved by the voters, and school costs bear heavily on real estate, the slow-down may come fairly soon. The consumer has few opportunities to revolt, but one of the easiest and most effective forms of protest is the school election—the only occasion when a voter has a chance to disapprove his tax burden directly.

Even if the voter does not find it economically possible to halt the salary spiral, he will certainly come to feel that he should get more for his money. We believe the day is not too distant when the 180-day work year for teachers will become passé. Even sooner we expect to see a revolt against the present professional doctrine that all teachers with equal preparation and years of experience should be paid equal salaries, with automatic increases. We believe school boards, forced by necessity to constantly raise their salary budgets, will insist that the salary schedule stop being designed for the lowest common denominator of efficiency, and become more discriminating of effort and achievement. With adequate salaries for all teachers, but almost unlimited salaries for really superior teachers, the profession in the future can expect to gain the status that has hitherto been denied it.

The Palestine Problem: A Brief Geographical, Historical, and Political Evaluation*

PART I

CAPT. RAYMOND R. FLUGEL

United States Air Force

DR. HERBERT VENT

Extension Division, University of Alabama

INTRODUCTION

The Palestine problem is one which involves the issues of war and peace in the Middle East. Reduced to its simplest terms, the problem is one of ownership or sovereignty — who owns how much of this tiny bit of Middle Eastern real estate called Palestine. The present forcible division of Palestine between Jew and Arab is bitterly contested by the latter. Because the problem of Palestine is rooted in the geography and history of the Middle East, it is appropriate to sketch at the outset a general picture of the geography of the Middle East, followed by a brief geographical description of Palestine itself. The chief historical aspects of the Palestine problem are then treated in chronological sequence, with major emphasis on (a) British, United States, and United Nations policy up to the outbreak of the Arab-Israeli War and (b) the international complications which have ensued as the aftermath of that war. The treatment of the Palestine problem is then concluded with a political evaluation which discusses the prospects for settlement of the Arab-Israeli dispute over Palestine.

THE GEOGRAPHICAL SETTING: THE MIDDLE EAST

Geographically, the Middle East is a bridge-land connecting the continents of Europe, Asia, and Africa. Since the Stone Age, routes of migration, trade, and conquest have crossed it. As a consequence, this region — which cradled civilization — is literally a museum of modern, medieval, and ancient culture as well as a veritable human melting pot. Across the Middle

East have ranged the dreams of Alexander the Great, the Roman Emperors, Kaiser Wilhelm, Mussolini, Hitler, and Soviet leaders. It is also the narrow waist of the British lifeline of Empire. Along two sides of this region run potential oceanic outlets of the landlocked Soviet Union.

Physiographically, the Middle East is a large peninsula trending southwestward from Asia's main body. Most of it is either desert or near desert and devoted largely to nomadic or semi-nomadic pastoralism. Some few favored areas do have a rainier Mediterranean climate or irrigation possibilities. Among these are the Nile and Tigris-Euphrates river valleys, the Levantine littoral which connects them, and Yemen in southwestern Arabia. These zones of fertility were among the earliest loci of civilization, and the most important source areas of European culture.

There are larger and more populous regions in the world, but they are not nearly so important as is this one. For example, Antarctica is several times larger and the Szechwan Province of China has more people, but neither is tremendously important to the course of world events. The Middle East is truly the crossroads of civilization. Various ideologies come into conflict in this area as the Great Powers try to influence or control this part of the world.

The Middle East as here defined consists of Egypt and the countries of the Arabian peninsula south of Turkey and west of Iran: Israel, Jordan, Lebanon, Syria, Iraq, Saudi Arabia, Yemen, Oman, Kuwait, the Bahrein Islands, Aden, and Qatar. These countries are largely

*NOTE: Dr. Vent is responsible for the geographic section and Capt. Flugel for the historical and political sections.

Arab and Moslem, the major exception being the Jewish state of Israel, created in 1948. Lebanon is about half Moslem and half Christian. Most of these countries were carved from the Turkish Ottoman Empire which fell during World War I. Thus many of them are experiencing the problems of youth as well as problems which have existed in this area for thousands of years, some of which are long persistent geographic ones. One of them is the strategic geographical location. This has caused many outside interests to be focused upon the Middle East and to be actually implanted there. Second is the widespread poverty. Considerable areas are potentially productive, but methods of agriculture are primitive and scientific animal husbandry is almost unknown except in Israel. Soil erosion and forest denudation are often in a hopeless state.

The majority of the people subsist by agriculture and pastoralism. Most of the farm produce is consumed within the country where it is grown. Only a small surplus is exported—largely oranges from Israel, cotton from Egypt, coffee from Yemen, and dates from Iraq. Other important crops of this dry region are barley, wheat, corn, vegetables, sugar cane, honey, olives, and grapes. Oil is the chief mineral, with this region being the world's greatest oil storehouse.

The old handicraft industries are disappearing and only a few light modern industries have so far gained a foothold. The area has some water power, an abundance of petroleum, and an adequate but illiterate labor supply. However, there is insufficient metal ore for heavy industry.

There is a great deal of landlordism and agricultural tenant exploitation. Either the government owns the land and leases it to tribal chiefs and other persons of influence who in turn rent it to individual farmers, or large tracts of land are owned by wealthy, city-dwelling landowners who lease the land to tenant farmers. Under such circumstances the individual farmer has little interest in maintaining the land. Deterioration is everywhere in evidence. The American "Dust Bowl" is fertile by comparison with much of this region.

What is the status of manufacturing and trade? Most of today's industry here is confined to Syria, Israel, and Egypt and consists of the

manufacture of textiles, rugs, copperware, leather goods, soap, machinery, cement, fertilizers, pipe, and chemicals. The total industrial output is insignificant compared to the needs of even these three countries. As far as foreign trade is concerned, these Middle Eastern countries in 1952 traded with the United States to the extent of one-half billion dollars. Most of that sum consisted of purchases from us rather than exports to the United States. American trade with Canada during the same year was over five billion dollars.

The Middle East is not completely a region of farmers and pastoralists. There are some large cities. Cairo has 2,100,000 people; Alexandria 928,000; Aleppo and Damascus, each one-third of a million; and Baghdad 500,000. In fact, Cairo is the thirteenth largest city in the world, and quite a Westernized one at that.

The following brief account of the physical and economic geography of Palestine (now divided largely between Israel and Jordan) will precede the summary of the historical aspects of the Palestine question.

Palestine: Geographic Aspects

Palestine and the contiguous territory constitute a fairly well defined physiographic unit lying between Syria and Egypt. The area is made up of four main divisions: the Coastal Plain, the Central Highland, the Rift Valley, and the Transjordan Highlands.

The Coastal Plain. The Mediterranean margin of Palestine is a low-lying plain varying in width from three to thirty miles. Mount Carmel divides the plain into a northern and a southern part. The northern part is narrow and indented by the Bay of Acre. Behind Mount Carmel is the Plain of Esdraelon which is an extensive alluvial lowland. Until recent times this plain was a malaria-infested region. Jewish colonists drained the plain about thirty years ago. Today it is a flourishing agricultural settlement.

Directly south of Mount Carmel is the coastal lowland known as the Plain of Sharon. In the extreme south it is called the Philistine Plain. The former is inhabited largely by Jews, the latter by Arabs. Agricultural developments extend as far south as Gaza, beyond which only nomads live.

The Central Highlands. The Central Highlands are an uninterrupted southern extension

of the Lebanon Mountains. The northernmost part of this hill country is called the Hills of Galilee. This is a poverty-stricken area in which the population is declining. South of the Hills of Galilee and south of the Plain of Esdraelon lie the Hills of Samaria. These consist of numerous knolls, ridges, and basins. Most of the people live in the more fertile basins. Olives are the leading crop in this district.

South of the Hills of Samaria is the Plateau of Judea which is a peneplaned fault block tilted much in the manner of the Sierra Nevada Mountains of California, with the steep side facing east. Population density here is high, largely because of the presence of two important cities, Jerusalem and Bethlehem. Grapes and olives are the leading crops on this plateau.

Still farther south is the Negeb inhabited largely by nomadic Arabs. Southward the Negeb widens into the uplands of the Sinai Peninsula of Egypt. This section does have important but as yet untapped mineral resources.

The Rift Valley. The Rift Valley is part of a graben through which flows the Jordan River. The Sea of Galilee and the Dead Sea are also located in the Rift Valley. Upper portions of this region are irrigated and are important date and banana-growing areas.

The Transjordan Highlands. These highlands lie east of the Jordan River. The northernmost section is the Mount Hermon fault block which has rich soil and abundant winter rainfall. Grain crops and pastures are generally excellent.

South of Mount Hermon are the Highlands of Gilead. On the west these terminate very sharply, but on the east they merge gradually into the Syrian Desert. On the higher elevations evergreen trees are quite plentiful; the slopes, too, are grass covered, while the valleys support orchards and vineyards.

Farther south and east of the Rift, the Highlands of Ammon and the Hills of Moab form the southern limit of agriculture, except in some small oases. The Edom Hills in the extreme south are wholly parched wastelands, and are practically devoid of settlement.

It must be quite obvious that even one of the so-called "best" areas of the Middle East has a harsh and inhospitable natural environment.

It is largely desert, rocky, mountainous, severely eroded, or deeply ravined. Suitable areas for prosperous settlement are few and far between. Additionally, Palestine has changed appearances as a result of partitions. Within this century Sinai was given to Egypt; Northern Galilee and Mount Hermon were given to Syria; Palestine east of the Jordan River has gone to Jordan; and Jerusalem has been divided between Jordan and Israel. As a consequence, waters of the Jordan cannot easily be used to irrigate the orange groves of Israel or to provide power for Israeli industry. Also, the river cannot be used to the benefit of Jordan.

Obviously the geographic factors place tremendous limitations upon Israel, as they do upon most of the remainder of the Middle East. This is especially significant in a part of the world possessed of extremes in cultural diversities and value systems, which at the same time is expressing many dynamic aspects of a newly acquired nationalism. A struggle for their very existence for some of these nations may be in the making.

HISTORICAL ASPECTS OF THE PALESTINE QUESTION

Some indication of the political and social tensions which obtain among both Arabs and Jews as a result of the Palestine problem is provided by the following chronology of events.

Although known to the ancient Hebrews as the "land of Canaan," Palestine actually derives its name from that part of the country inhabited by the Philistines of Biblical times. About 1000 B.C. the Hebrews established in Palestine a monarchy which later broke up into the kingdoms of Judah and Israel.

The country was subsequently invaded and subjected by many peoples, including the Assyrians, Babylonians, Egyptians, Persians, Macedonians, Romans, Byzantines, and Arabs. The latter wrested Palestine from the Byzantine empire in A.D. 634-636, and succeeded in maintaining an effective hold on the area culturally up until 1948 when the Palestine Jews proclaimed the State of Israel, and the great majority of the Arab population left Palestine.

In 1516 suzerainty over Palestine was transferred from the Mamelukes of Egypt to the Ottoman Turks. It remained part of the Ottoman Empire until approximately December

1917 when British forces under General Allenby captured Jerusalem. The League of Nations confirmed the British victory and made her the mandatory power, effective 29 September 1923. The British, unable to resolve the acute internal strife between the Jews and the Arabs to which they had contributed by virtue of their immigration policies, finally turned the Palestine problem over to the U.N. for settlement in 1947, and, in accordance with a U.N. directive, terminated the mandate on 14 May 1948, at which time the State of Israel was proclaimed by the Jewish National Council.

In order to assess the current situation more accurately, it is necessary to make a closer examination of Palestinian history since 1917, particularly with reference to British and U.S. policy.

British and U.S. Policy up to World War II

During the course of the titanic struggle of World War I and prior to the British conquest of Jerusalem, the British government entered into separate and conflicting conventions or arrangements affecting the disposition of Palestine:

1. "The first was an undertaking to support the independence of the Arabs in the territory between the Turkish boundary on the north and the protectorate of Aden on the south."¹
 - a. Both the colorful Lawrence of Arabia and the official British representative to the Arabs, McMahon, had made pledges of ultimate independence.²
 - b. In response the Arabs revolted and materially assisted Britain in breaking Turkey's hold over its southern provinces.
2. The second British undertaking was contained in a secret Anglo-French agreement of May 1916 which provided for the establishment of British and French influence in territory to be detached from the Ottoman Empire. This Sykes-Picot agreement, as it became known, specified that Palestine was to be placed under international administration.
3. The third British undertaking with respect to Palestine was the Balfour Declaration of 2 November 1917, designed to mobilize Jewish sentiment on behalf of the Allies: "His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best

endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."³

It is interesting to note that in 1922 the Congress of the United States adopted a resolution concurring with this view.⁴

Britain was given a mandate over Palestine under the League of Nations in 1922, although it did not formally go into effect until September 1923. Article II of the Mandate, incorporating the Balfour Declaration, provided as follows:

"The Mandatory shall be responsible for placing the country under such political administrative and economic conditions as will secure the establishment of the Jewish national home as laid down in the preamble, and in the development of self-governing institutions, and also for safeguarding the civil and religious rights of all the inhabitants of Palestine irrespective of race and religion. . . ."

Under other terms of the Mandate, Britain was committed to "facilitate Jewish immigration, providing the rights and position of other sections of the population are not prejudiced."⁵

The terms of the Mandate also provided that Jewish immigration was to be facilitated by a "Jewish Agency" which enjoyed special rights as a public body to advise and cooperate with the administration in such economic, social, and other matters as affected the establishment of a Jewish national home in the country.

Resentful both of the imposition of Mandates upon their lands and of the denial of the application of the principle of self-determination in their case, the Arabs refused to recognize the validity of the Balfour Declaration. They demanded its abrogation on the ground that it was inconsistent with the Covenant of the League of Nations.

Arab fears were somewhat allayed under the administration of Sir Herbert Samuel, the first British High Commissioner, who obtained an interpretation of the Balfour Declaration which checked the ambitions of certain Jewish groups and cast doubts upon the earlier idea of developing Palestine into a Jewish National

State. While the cultural rather than the political aspects of the Jewish national home project received major emphasis, it was reiterated that Jews were to know they were in Palestine as of right, not on sufferance.

At the same time the British denied that they had committed themselves to full independence for Arabs throughout the area.

The Arabs besides opposing Jewish immigration also questioned the right of Britain to create a new State in the Near East and to bring to it a host of immigrants.

Though the history of the inter-war period was marked by strife between the Arabs and Jews, and not infrequently involved the British administration as well, this should not be permitted to obscure the fact that during the twenties and most of the thirties the Jews effected remarkable economic progress within Palestine. Buying land at high prices, they developed model farms and efficiently-operated communities. The extent to which the land was transformed is reflected in the changes in population. Although the Zionist movement dated back to the 1890's and the earliest Jewish colonization in Palestine to 1878, there were only 84,000 Jews in the country in 1922.⁶ By 1936 there were nearly 400,000 Jews. Jewish capital poured into the country, and Jewish activity resulted in the development of new agricultural and industrial enterprises. While the Jews were thus effecting a cultural transformation of the economy and landscape in Palestine, another economic transformation altered the political scene. This was oil. The growing importance of oil in modern living and in military, air, and naval operations tended greatly to enhance the value of the Middle East Arab states which possessed oil and inclined Britain to become increasingly sensitive to Arab pressure.

Meanwhile the Arabs became convinced that the Jews intended to establish political domination over Palestine, which area they themselves envisaged as an integral part of a greater Arab state, and began to develop a more activist policy to counter Jewish immigration. This led ultimately to terrorism directed against both the Jews and the British administration. Jewish retaliation became more violent, as did Jewish demonstrations against the British government. The years 1929, 1933-1936, and

1938 were marked by major outbreaks of rioting involving in some cases thousands of casualties.

In attempts to resolve the problem the British government made several major efforts during this period to investigate the causes of unrest and evolve appropriate recommendations. Of these the most notable attempts were those of the Peel Commission in 1936-37 and the conferences of 1939 which convened in London, Cairo and Palestine.

The Peel Commission in a White Paper recommended and urged partition of Palestine into an Arab and Jewish state separated by a mandated area in the vicinity of Jerusalem and at Nazareth.

Rejecting the proposal, the Arabs advocated instead the establishment of an independent Arab Palestine with full minority rights for the Jews. The proposal was also rejected, with qualifications, by the Jews.

As a consequence civil strife developed to such a pitch of intensity that Britain found it necessary to bring 20,000 troops into Palestine. About 1000 Arabs were killed and several hundred Jews lost their lives. Partition was palpably unworkable, at least for the time being.

In 1939, the British government, unable to bring the contending factions into agreement, felt impelled by the pressure of Jewish immigration from Germany and by the threat of developing war clouds, to enunciate an alternative policy statement. The White Paper of 17 March 1939 contained the following provisions:

1. It was not British policy to make Palestine a Jewish state.
2. Palestine could look forward to independence in ten years, with certain commercial and military relations under treaty terms with the British, and with Arabs and Jews sharing in the government.
3. When sufficient order had been restored, Palestinians would gradually be placed in charge of all departments of government, assisted by British advisors and under the final control of the High Commissioner.
4. Palestinian department heads would be appointed from both sections of the country on a proportional basis.
5. Ultimate independence would require "the

protection of the different communities in Palestine in accordance with the obligations of His Majesty's Government to both Arabs and Jews" and for the special position in Palestine of the Jewish national home.

6. Immigration would be limited to a total of 75,000 in the ensuing five years, to bring the Jewish population to approximately one-third of the total population of the country, after which no more Jewish immigration would be permitted unless the Arabs of Palestine approved.
7. The High Commissioner was given power to prohibit and regulate land transfers to "safeguard" the Arabs.⁷

Immediately after the new policy statement, the Mandate government prohibited Jews from buying land in the 82% of Palestine occupied by the Arabs.

*British, American, and U.N. Policy
after World War II*

Although the outbreak of World War II brought a cessation of strife in the Holy Land, the chain of events set in motion by the war ultimately augmented and intensified greatly disturbances and violence. Pressures of persecution and war in Europe so multiplied the numbers of refugees that some of them found their way into Palestine despite the White Paper policy. Arab-Jewish cooperation which characterized the early war years disintegrated under the impact of increasing illegal Jewish immigration and mounting Jewish violence, aimed at upsetting the status quo. By 1946 two Jewish extremist groups, the Irgun Zvai Leumi and the Stern gang, had committed many acts of violence. Late in 1944 two members of the Stern gang traveled to Cairo and murdered Lord Moyne, British Minister of State in the Middle East. When in late 1945 the British government announced the exhaustion of the quota allowed by the White Paper of 1939 and the establishment of a monthly quota of 1500 Jewish immigrants,⁸ the Jewish terrorist groups initiated a program of organized destruction and violence apparently aimed primarily at the British. The King David Hotel was destroyed by bombs on 22 July 1946, killing over 90 persons, and the Irgun boasted of the deed.

Though the British brought in and deployed perhaps 100,000 troops in Palestine, they were unable to control the situation. The cordon of British ships off the coast, however, was more effective, apprehending many blockade-runners and dispatching the refugees to detention camps in Cyprus to await their turn according to the quota. (The British, however, sent one such group all the way back to Hamburg, Germany, to the British Zone to serve as an example in order to discourage further immigration; this, however, backfired and the practice was discontinued.)

Despite the official deprecation of violence by Jewish leaders, they supported the organization of the Haganah, an underground defense army estimated at 80,000 men. The nucleus of this force consisted of Jewish veterans who had served with the British forces in North African campaigns.

The Arab League: To more effectively combat Zionism, the Arab states, after preliminary talks initiated by Egypt, organized themselves in a loose federation known as the Arab League. At a preliminary conference convened at Alexandria in the autumn of 1944, a protocol was drawn up proposing a federation or league of Arab states. The following spring the Arab League was formed with the adoption of a constitution at Cairo, Egypt. It is noteworthy that the constitution of 1945 prohibits the use of force in the settlement of disputes.

British Policy: Meanwhile British policy remained unaffected by the change of government in the United Kingdom. It had been anticipated by some that the Labor Party's severe criticism of Government policy in 1939 would now usher in a reversal of British policy under a Labor Government. The White Paper policy was nevertheless continued, while the British government sought United States support for its Palestine policy.

According to a Brookings Institution study, the Anglo-American joint committee, consisting of six members from each country and sent to Palestine early in 1946, recommended in essence that the original concept of the Mandate be re-established pending formulation of a trusteeship agreement under the United Nations; that 100,000 displaced Jews be admitted at once into Palestine; and that the

land and immigration restrictions of the 1939 White Paper be revoked.

According to Hindman, the unanimous report of this Anglo-American Committee of Inquiry Regarding the Problem of European Jewry in Palestine embodied the following recommendations and comments:

1. The 'displaced persons' problem is a responsibility for the whole world, and must be solved by implementing the provisions of the United Charter calling for "universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion";
2. Immediately 100,000 Jews should be admitted to Palestine;
3. Palestine should be neither a Jewish nor an Arab state, but interests of all groups should be protected by international guarantees;
4. The Mandate should be continued pending a Trusteeship Agreement under the United Nations;
5. The Mandatory or Trustee should act to bring the Arab standard of living and education up to the level enjoyed by the Jews;
6. Future immigration policy should follow the Mandate provisions that Jewish immigration shall be facilitated under suitable conditions;
7. Land policy should be changed to permit transactions without restrictions against Jews;
8. Some of the numerous recommended plans for large-scale agricultural and industrial development should be adopted to increase the capacity of the country to support additional population and to raise the living standards of both Jews and Arabs;
9. The educational system should be reformed and made compulsory;
10. If the report is adopted, terrorism by either side should be "resolutely suppressed."

Hindman points out that the report did not change British policy, despite Foreign Secretary Bevin's earlier pledge that a unanimous recommendation would be accepted by Britain. Apparently one of the reasons for this was U.S. unwillingness to do more than favor British implementation of the joint committee's

recommendations. When President Truman issued a statement favoring British adoption of the recommendation, the British Foreign Secretary rejected it, and commented that U.S. politicians favored admission of more Jews to Palestine because "they did not want too many of them in New York." (*New York Times*, 16 June 1946.)

It was the opinion of the Brookings Study Group that the recommendations of the Anglo-American Committee were never implemented because the United States was unwilling to accept the military and financial commitments that were involved.⁹

During the summer of 1946 further conferences were held in London, and the committee proposed the partition of Palestine under a federal system of administration.¹⁰ This proposal, which became known as the "Morrison Plan," provided for the division of Palestine into Arab, Jewish, and British districts, under a British-controlled central government. While the Arabs rejected partition as a solution, the Zionists were apparently finally willing to give consideration to some partition of Palestine into separate Jewish and Arab areas.¹¹

However, British acceptance of the partition plan was conditioned upon the use of American troops to enforce the partition. The United States declined to assume such responsibility.

In September 1946 the British Government was forced to adjourn a conference it had called in London because neither Jews nor Arabs would attend it.

From the summer of 1946 on, the Zionists intensified their efforts to increase illegal Jewish immigration, and violence and terrorism steadily increased.

The British government, apparently unable to obtain U.S. support for any policy other than opening the gates of Palestine to Jewish immigration, and unable to control the internal situation in Palestine, referred the whole problem to the U.N. for advice on 14 February 1947. On 2 April 1947 Britain requested a special General Assembly session of the United Nations to consider the problem.

United Nations Action on the Palestine Problem: Initial U.N. action on the Palestine problem during the critical years 1947-48 may be shown as follows:

1. Establishment by the General Assembly of

an 11-nation special inquiry committee for Palestine.

2. Unanimous recommendation by the committee (to the General Assembly) on 31 August 1947 of the following:

- a. Termination of the mandate and the granting of independence to Palestine at the earliest practicable date.
- b. The maintenance of economic unity.
- c. The preservation of the sacred character of the holy places.
- d. The alleviation of the plight of 250,000 displaced European Jews.
- e. United Nations supervision of Palestine during the transitional period involved in terminating the mandate.

In addition, a majority of the committee recommended that Palestine should be partitioned into Arab and Jewish states, with Jerusalem and the Bethlehem area to be placed under international trusteeship; that during the transitional period Great Britain continue to administer the territory under the United Nations; and that 150,000 Jewish immigrants be admitted to Palestine during such a transitional period. The majority rejected the principle of federal unity on the grounds that the two communal groups could never be united politically, though it did envisage possible economic unity.

The minority report recommended the creation of an independent federal state in Palestine.

The majority report was favored by the United States, the U.S.S.R. and the Jewish Agency (officially representing the Jews of Palestine). The Arab states unanimously rejected both majority and minority reports. The British Government abstained, refusing to participate in a solution that was not acceptable to both Jews and Arabs.

After prolonged debate the General Assembly on 29 November 1947 adopted by a vote of 33 to 13 (slightly more than the necessary 2/3 majority) a redrafted plan for the partition of Palestine.

The United Nations plan made the following recommendations: an Arab state with an area of 4,500 square miles and a population of 814,000 (including 10,000 Jews), a Jewish state of 5,500 square miles and a population of 397,000 Arabs and 538,000 Jews, and the inter-

national zone of Jerusalem, covering 289 square miles and inhabited by 105,000 Arabs and by 100,000 Jews, to be administered under the United Nations Trusteeship Council.

Great Britain agreed to carry out the Assembly's recommendation requiring termination of the mandate on 15 May and the withdrawal of all British troops. The United States Government tried unsuccessfully to persuade Great Britain to extend her Palestine mandate beyond 15 May 1948.

Violence continued in Palestine, and the Jewish Agency took steps to organize a Jewish provisional government.

The Palestine commission, created by the United Nations to supervise the partition and to establish economic union, and composed of five small-power representatives, was unable to proceed with its task because of Arab non-cooperation, based upon rejection of the principles of partition and economic union. It was supposed to set up provisional councils to govern the Arab and Jewish states until formal governments were established. Seeking a means of implementing partition, the Palestine commission therefore recommended that the Security Council create an armed force for this purpose.

United States Policy and the Birth of Israel

The United States however was unwilling to participate in the use of force in Palestine *unless* the Security Council determined that there was a threat to peace in the area. This was a sound view to adopt, for it was based upon the U.N. Charter which authorizes the United Nations Security Council to use force only in removing a threat to international peace. The charter does not make any reference to enforcement of political settlements. Therefore the United States government recommended that the five Great Powers study possible methods of implementing the General Assembly's proposals for the partition of Palestine. However, the Great Powers were unable to find a mutually agreeable solution of the partition problem.

Consequently, on 19 March 1948 the United States government announced its abandonment of partition, and proposed an interim arrangement which called for the establishment under the U.N. Trusteeship Council of a temporary trusteeship for Palestine. Simultaneously, the

U.S. called for a special session of the General Assembly to "consider further the question of the future government of Palestine." The U.N. Security Council approved this move on 1 April, and a special session convened on 16 April.

The General Assembly, however, did not look with favor upon the U.S. trusteeship proposal. "The Russians and the Zionists claimed that it would be unworkable, that it was a retreat before Arab pressure."¹² Though it was in session from 16 April to 15 May the Assembly was unable to reach an agreement and did not even act on the trusteeship proposal.

Meanwhile, the U.N. Security Council on 14 April called upon the Arab Higher Committee and the Jewish Agency to effect a truce in order to terminate all military or aggressive acts in Palestine during negotiations for a new solution. Both the Jewish Agency and the Arab Committee rejected the truce proposals. The Jewish Agency announced that it would form a government in the Jewish portion of Palestine on 15 May. The Arabs intensified military activities. On 14 May the Jewish National Council proclaimed the existence of the new state of Israel within the boundaries established by the

U.N. resolution on partition. The United States government immediately extended *de facto* recognition to the new state of Israel. Thus within the space of a few months the United States government had successively shifted its policy from advocacy of partition to trusteeship to recognition of independence.

¹ "Palestine." *The American Peoples Encyclopedia*, Vol. 15, p. 199.

² Roucek, J. (Editor). *Governments and Politics Abroad*. New York: Funk and Wagnalls Company, 1948 (see Chapter I by Wilbert L. Hindman, "Great Britain-Transitional Areas of Empire," p. 99).

³ Quoted in Roucek, *Governments and Politics Abroad*, p. 98.

⁴ *Ibid.*, p. 98.

⁵ Quoted in Roucek, *Governments and Politics Abroad*, pp. 98-99.

⁶ Brookings Institution. *Major Problems in U.S. Foreign Policy*, 1948-1949, p. 72.

⁷ Roucek, *op. cit.*, pp. 100-101. The White Paper was formally rejected by the Permanent Mandates Commission and was never submitted for approval to the Council of the League of Nations which alone had authority to change the terms of the Mandate. The Zionists and the Palestinian Jews refused to regard the policy as legal under the terms of the Mandate.

⁸ Later raised to 2,000.

⁹ Brookings Institution. *Major Problems in U.S. Foreign Policy*, 1948-1949, p. 73.

¹⁰ Roucek, *op. cit.*, p. 102.

¹¹ *Ibid.*, p. 102.

¹² Brookings Institution, *op. cit.*, p. 22.

(Continued next month)

Teaching History Appreciation

HOWARD A. OVERMILLER

William Penn Senior High School, York, Pennsylvania

Many times we hear students say, "Why study history?" They say, "It is nothing but a dry subject filled with dates and events that have no connection with earning a living." Perhaps this is indicative of an age of scientific achievements which has the tendency of omitting the true value of cultural subjects in our school curriculum. Why all the overlapping in the study of history? The average student will tell you that he studied history in the grades, then again in high school and later in college, and in many cases there was a considerable amount of repetition.

Are these people right in their accusations? Maybe it is the fault of the teacher who teaches dates and facts without any connection or com-

parison with vital issues of our present day life. We have music and art appreciation courses. Why not a history appreciation course? I would recommend ten techniques that can be used in trying to recapture lost interest in the study of history. These are as follows:

1. Attending Historical Movies

In the last few years there have been many movies, which depicted many phases of world history, past and present. I would mention: 1. *The Three Musketeers*, 2. *Drums Along the Mohawk*, 3. *The Vengeful Bride*, 4. *Catherine the Great*, 5. *Henry V*, 6. *Black Magic*, 7. *Samson and Delilah*, 8. *Canadian Pacific*, 9. *Rock Island*, and many others. In seeing these pictures, the student is able to visualize the differ-

ent periods of history with regard to customs, living conditions, architecture, hatreds, and desires of people.

2. *Creating A Historical Museum*

Building models aids in understanding events from the ancient to the present time. This method appears foolish in its use, if there is no foundation of subject matter to build upon. Prior instruction stimulates the building of the project and this in turn, helps to summarize all the subject matter studied about in that particular project. For example, in finishing a unit of study on ancient Greek architecture, the students build a variety of buildings indicating the different types of architecture during the Periclean age of ancient Greece. The same technique may be used in studying other periods of history. Finally, form a historical museum which can be used for all classes in helping to illustrate the different periods of history that were studied during the year. Sometimes students call this particular project "History On Parade."

3. *Student-made Cartoons*

Here again creative work is expressed in unusual fashion in depicting the results of studying units of history. For example, after studying the American Civil War, a boy in one of my American History classes drew a very unique cartoon which portrayed a bomb lying in the gutter, and marked, "Civil War." Attached to the bomb was a long fuse which was tied in seven knots; each one of these, according to the student's idea, was a cause of the war. The fuse was lit and was called the fire of slavery and the caption read, "When the fire of slavery burns through the causes, it will set off the bomb." This type of student expresses his personal interest in history through drawing.

4. *Singing Your Way Through History*

This plan, when used a few years ago, was interpreted by many students and was called by them, "American History Hit Parade." Here a number of songs representing different periods of American history were used in an assembly program. Each period of history was introduced by a student dressed in the costume of that particular period of history followed by the song of that era. These periods of history were illustrated by songs as follows: The Colonial and Revolutionary period, "Yankee

Doodle," sung by the assembly; The War of 1812, "The Star Spangled Banner"; Western Expansion period, "Oh Susanna"; The Civil War, "The Battle Hymn of the Republic," and "We Are Tenting Tonight on the Old Camp Ground"; The Spanish American War, "Nellie Gray," and "There Will Be A Hot Time in the Old Town Tonight"; The First World War, "Over There," and "Pack Up Your Troubles in Your Old Kit Bag." A few others were used in this period which proved to be very popular. In the Second World War, "The Song of the Air Corps," "The Song of the Infantry," "The Song of the Artillery" were used. In summarizing the whole project, an old song was used, "In My Dream of the U.S.A." This project created a great amount of interest. As one student said, "You seemed to be living history as you were singing your way through it."

5. *By the Use of Debates*

The topic of the debate chosen helps to summarize the work that was done in finishing a unit of history. For example, in finishing the Spanish American War period, a debate by the class challenged the purpose of this war. The topic was stated in the following manner, "Resolved that the Spanish American War could have been prevented." The chief benefit resulting from this method of teaching history by debating is that the pupil is taught to express his thoughts in argumental form before a group of people who probably know as much about the question as he does. This brings about self-courage before a class audience in the art of expressing one's point of view in strong and effective English.

6. *Creative Playlets*

When a unit of history is finished, the work is summarized in the form of a playlet written and acted by members of the class. This plan was used in both European and American history classes. At the completion of the unit, the class committee on the project notifies the class chairman what the title of the playlet is and at that time gets ready for its presentation. After a unit on the French Revolution, a playlet was presented by the class entitled, "The Folly of France." All the important events of this period were portrayed by different members of the class. The chief characters portrayed were Louis XVI, Turgot, Marat, Necker Robespierre, Colonne, Danton, Voltaire, Montes-

quieu, The Third Estate, Rousseau, Quesnay, and finally Napoleon Bonaparte. This playlet was one of a series which was presented to further interest in the study of history. Other playlets presented by the 10th and 11th grade classes include the following titles: "The Making of Germany," "The Making of Italy," "The Holy Roman Empire," "Contributions Made by the Ancient Countries of the Fertile Crescent to World Progress," "The Influence of Greek and Roman Civilization on World Progress," "The Iron Man Bismarck," "The Work of the Congress of Vienna," "Changes in the Map of Europe from the Days of Alexander the Great to the Present Time," "The Reasons for the Settlement of the 13 Original American Colonies," "The Constitutional Convention of 1787," and "The United Nations." The latter was more realistic since a number of students who participated had the opportunity of visiting the sessions of this organization in New York City. By presenting historical topics in this manner, the students become more interested in the subject material. As one student said, "It makes one feel that you are a part of history when you play that part."

7. Field Trips

Field trips have added interest when concluding a unit of work. Visiting historical places of interest within reach has helped to vitalize the study of history. This technique creates realism in the mind of the student which, in my opinion, is one of the most important factors in making the study of history interesting.

8. Use of Historical Novels

The historical novel can play a very important part in summarizing a unit of history. Here again, as in the case of the historical movie, the student can visualize the different periods of history in a variety of phases. In finishing the French Revolution the following books were read and reported on as a fitting climax to this period of work: *Scaramouche*, by Rafael Sabatini; *Tale of Two Cities*, by Charles Dickens; and *Across the Border*, by Robert Scott. This plan has helped students to understand many facts about different aspects of history.

9. Name Derivation

Name derivation may arouse the student's personal interest in the meaning of his own

name. Perhaps the name originated in the ancient guilds or maybe he would find its meaning in nature, in the colors, rivers, or mountains. Then again, he may be interested in tracing the meaning of names that have been copied from Greek and Roman mythology. Industry uses them in helping to advertise their products. A few years ago we sponsored a contest in our modern European and American History classes to see who would find the most names in this type of work. Among some of the most common names that were found was the name Apollo, the Greek god of the Sun, which was applied to a variety of industrial and commercial products. Names have been selected from all phases of history. From the ancient history field names like Hercules, the Greek god of strength, and Minerva, the Greek goddess of wisdom, have been applied in the same manner. In the European and American History fields there were found on the student list the names of hotels, buildings of all types and brands of cigars whose derivation came from the names of notables found in European and American history. This plan, when used in the right manner, without casting any improper reflections on any type of industry, can be used to a great advantage in helping to create an applied interest in the study of history.

10. The Use of the Socialized Recitation

In working out a plan of socialized recitation, I leave the greater part of the class work as a responsibility of my students, and I find that this technique also helps to summarize review work before an examination. It has proven a very satisfactory way in helping to teach world problems in a current events class. There are many types of this form of recitation but here we are concerned with a very common type where the teacher appoints a temporary chairman for the class period of recitation. The chairman can use his own plans concerning the way the class work should proceed. He may call on individual members of the class to speak on their own selected topics. When finished, he may call for class discussion on each topic, limiting each discussion to only three class members. This will give each class member a chance to present his own topic for class discussion. This plan of activity creates a great amount of initiative among class members. The chairman must be alert so that this spirit of

initiative does not get out of hand or the whole purpose of the recitation will be to no avail.

All of these plans have been used in my social studies classes and I found that they helped to create individual effort, originality of purpose, and above all a real interest in the study of history. A former student of mine showed his appreciation of history by writing the following lines:

"Through history I meet the great and the learned,

Through history I pick up the knowledge and experiences of generations before me.

If I am smart I sort the bad from the good,

If I am a success I advance their works,

Through history I pass my work on to generations to come."

Not for the Indies

RALPH B. GUINNESS

St. Petersburg, Florida

Every schoolboy until 1930, at least, learned that Columbus in 1492 sailed westward for the Indies for purposes of trade there because the old routes had been blocked by the Turks on their capture of Constantinople in 1453. After 1930 they learned he sailed westward to reach India to introduce the Christian religion there. This new version gradually replaced the first, once textbook writers learned that Lybyer in 1914 had proved that the Turks had never blocked the routes before 1492. A new version about religion was introduced apparently with authority since such was given by Columbus in the first page of his diary. But for over a century or more textbook writers had neglected religion as a motive. During the same time, and since 1930 especially, they neglected other evidence which shows he sailed to reach America, of which he had heard, in order to obtain profits by trade with the natives and by finding gold and other precious metals and stones in a new world.

That such was the purpose of his expedition was shown by Navarette who in 1825 found in the Spanish archives a notarized copy of the contract between the Spanish sovereigns and Columbus authorizing him to search for a new mainland and islands in their ocean.

Navarette's disclosure was not referred to by Lyber when, in *The Annual Report of the American Historical Association*, volume 1, July, 1914, he proved that the Turks had NOT blocked the trade routes and hence had not caused Columbus to set out on his voyage.

His investigations had begun when he observed a contradiction on dates with regard to the chief Italian city routes in the Oriental trade. The chief routes were from Italy, across the Mediterranean, to Alexandria, Egypt, and Beirut, Syria, and thence by land portages to the Red Sea and the Persian Gulf. As an oriental scholar he also knew that Syria and Egypt had not been captured by the Turks until 1516 and 1517, many years after 1492.

The discrepancy in dates made him first doubt the conventional story that the Turks had, by blocking the routes, forced a search for a new one. He reasoned that if such a blockade had arisen the resultant shortage would have caused a rise in prices. He turned to two independent studies of prices of goods, especially of pepper, for the years 1200-1800, one by Rogers of England and the other by D'Avesnel of France. Their studies showed that the price of pepper had not risen after 1453. From that time to 1492 the price of pepper had been the same as the average for the preceding three centuries and, in fact, after 1453, prices had fallen. Thus there was no shortage of goods.

Further corroboration was found by Lybyer in the diaries and account books of the merchants of Venice and other Italian cities. These showed no rise in prices and no shortages of goods after 1453. That there was no shortage of goods has been demonstrated also by Lane writing in *The American Historical Review* for January, 1933 and April, 1940. He showed that there was no loss of trade, or shortage

of goods, for the Italian city merchants until the Cape of Good Hope had been rounded by the Portuguese in 1497 five years after the first voyage of Columbus. For a time after 1497 the volume of Venetian imports via Alexandria from India was reduced slightly by the Portuguese competition over new routes but by 1560 the volume of imports of spices from India had again risen to the level of the pre-Portuguese era.

These studies of Lane are, of course, important in understanding the whole story of the various changes which affected Italian city commerce after 1497, but it was the study by Lybyer which induced textbook writers to drop trade and the Turks as the reasons for the first voyage of Columbus and to give religion as the reason. Here they seemed to be on solid ground for he gave religion as the reason for his voyage in addressing the Queen on the first page of his diary. Columbus reminded her that she had sent him out on the voyage to bring the Christian religion to India since the Popes for centuries had declined the requests of the Great Khans to send missionaries to their courts. Why need he remind her? Did he write to create a "record" to conceal something from somebody? It seems unlikely that it was written for the general public since printing was only half a century old at the time, and his diary is known to us only from an abstract made by de las Casas from a copy manuscript of *The Journal of Columbus* no longer extant.

It seems doubtful that religion was the purpose of the voyage for several reasons. Neither the Spanish sovereigns nor Columbus sought in 1492 for the sanction of the Pope for a proselytizing voyage. He had no priest on board any of his ships. It is doubtful if he even had a Bible on board since a manuscript copy would be unwieldy to carry and there probably were not many printed copies available at that time. The Old Testament had been first printed in Spanish at Valencia in 1478 and in Italian at Venice in 1471. Moreover, his diary stresses the fact that on landing his first questions to the Indians were concerning the source of their gold. His search for gold occupied his time after arriving in the New World.

It seems doubtful that he sailed for India for any reason, but rather that he knew where he was going and expected to find new lands and

not India. He did not sail westward to prove the world to be round. He and the scholars of the time knew that it was. The only dispute between them at the great Council of 1486 was the distance between Europe across the Atlantic westward to India, more properly China, the home of the Great Khans. Columbus said he thought it was 3,000 miles from Spain westward to China. The scholars stated it was 12,000 miles.

The apparent *chief* proof that he did not sail for India is to be found in a copy of a notarized contract discovered in 1825 by Navarrete in the Spanish archives. This contract between the Spanish sovereigns and Columbus begins with a brief reference to a religious purpose and then launches into economic details. This pattern was followed in the 17th century by European Kings in chartering commercial companies to establish colonies in the New World.

This notarized copy was made for Columbus in 1496. It stated that Columbus had the permission of the sovereigns to sail "their" ocean, the Atlantic. "*To discover a new main land and new islands in their ocean*" . . . He was to receive approximately 14 per cent of the profit of trade with the natives and also of any precious metals, such as gold, which would be found in the new lands. How could the Spanish sovereigns commission him to find and take gold from the settled communities of the Great Khan?

The purpose of discovery of new lands and of profit in trade and gold was the main part of the contract. It did not state incidentally that he was to keep an eye out for new undiscovered lands while en route to India, nor does the contract say anything about how long he would stay there to proselytize for religion, nor anything about leaving missionaries while he returned to Spain.

It seems odd that the great historians such as Harris and Thacher never developed this distinction though knowing of the contract. Washington Irving knew of it in 1827 and mentioned the economic purposes of the contract in his biography of Columbus. Textbook writers and many historians have ignored the contract save to quote a few lines from it to show that he was to have the title of "Admiral of the Ocean Seas." Their quotations and the manner

of usage implies that such was a reward arranged for after his discoveries, whereas it was an integral part of the contract. A copy of the contract may be found in J. B. Thacher's "Christopher Columbus" and in Commager's "Documents of American History".

The contractual provisions for the sharing of profits of the voyage were in proportion to the investment of both parties. Columbus contributed 14 per cent for the expenses, a sum which he borrowed from friends. The sovereigns supplied the remaining 86 per cent, a sum which they borrowed from a private police society, the Society of the Hermanidad, which protected travelers on the Spanish roads. The receipt for this loan has been found according to Thacher. He also states that Isabella's jewels had been pawned years before to raise funds to fight the Moors.

Other evidence indicating that Columbus knew of the New World and voyaged to find it is to be found in the studies of Leo Wiener. He states that Columbus, according to his diary, persistently asked the Indians on all the islands he visited whence they obtained the gold they wore as amulets. They told him it came from the south and that *Black Men* brought it across the water. Since Columbus states he talked to them in signs, their signs must have been in Technicolor to enable them to indicate "black". Columbus probably talked to them in Arabic since he had an Arabian on board as an interpreter.

Arabic was a part of the Carib Indian language according to the philologist Leo Wiener in his three volume work, "Africa and the Discovery of America." Incidentally this work was reviewed at length by Kline in *The World's Work* for May, 1925. According to Wiener, the gold amulets taken back to Spain when assayed were found to contain the same percentage of alloy as the gold amulets other merchants had brought back from Africa earlier. Wiener found some evidence to indicate that Columbus had learned of a clandestine trade between Europe and the New World before his time. Negroes appear to have been the pilots of these ships. Wiener found some evidence of suits among French merchants in the court records of Dieppe over secret trade with a New World a century before Columbus.

Wiener cites other evidence to indicate Negro

trade with America centuries before Columbus. He refers to a report of the Bureau of Ethnology of our government in 1884. One of its ethnologists reported that the Ohio Indian mounds contained artifacts of Negroid origin made and placed in these mounds centuries before Columbus.

Further support for the belief that Columbus knew of the New World is to be found in Albert B. Donworthy's "Why Columbus Sailed." He seems to prove that Columbus had learned of the New World through Norse records and legends on his visit to Iceland in 1477. Because of this knowledge of a land mass thought to be only in the north, states Donworthy, Columbus sailed southwestward to avoid it so that he could reach India where he wanted to introduce religion. Donworthy holds to this motive although he showed some familiarity through quotations with the contract found by Navarrete. Neither Donworthy nor any other historian ever mentioned religion as the reasons for the later voyages of Columbus.

Perhaps the final evidence to prove that Columbus sailed to find new lands (not India) for trade has been presented by Arthur Davies in *The American Historical Review* for July, 1953. Davies, writing on the wreck of the *Santa Maria* on Christmas Day, 1492, quotes from the Journal of Columbus and other sources to establish a fairly good presumption that the wreck was deliberate on the part of Columbus. It was a convenient means of providing for a settlement which he and the sovereigns needed to establish claim to the new lands. Columbus states that it was an Act of God that the ship was wrecked at Navidad (modern Liomona de-sur-Mer according to Samuel E. Morison) on Espanola (Haiti). The wrecking occurred according to Columbus' own words (the only account) in a good harbor, on a sand bar, in good weather and near Cibao which Columbus stated to be a gold region.

Historical precedent and Papal Law required that any nation to claim newly discovered lands, uninhabited by Christians, must make a settlement, that is gain or take possession. Such a settlement was made by Columbus by using the timber of the ship to erect a fort and leaving 39 of his crew of 40 there as a colony, supplied with "provisions of bread and wine for more than a year, and seeds to sow. . . ."

Davies points out that for various reasons it would seem that Columbus had to resort to shipwreck to establish his colony since he had no authority to order them to stay until his return. Moreover, the ship was expendable as a store ship since it could not be sailed back to Spain with a skeleton crew if a large group from the ship or from all three had volunteered to stay as a colony.

Davies concludes: "The wreck fulfilled its purpose. In May, 1493, Pope Alexander VI at Rome issued a bull which assigned these lands to Spain for three reasons: (1) that the Spanish sovereigns had sent out this voyage of discovery; (2) that their ships had discovered land; (3) that a stronghold had been built and people left to occupy the land. This last proved to be the decisive point in the Treaty of Tordesillas. . . . The Spanish claim to the New World thus changed from discovery,

made on October 12, to possession by the settlement of Navidad on December 25, 1492. . . . The loss of the *Santa Maria* (and consequent settlement at Navidad). . . . If it was deliberately conceived by Columbus, . . . should rank as one of his boldest and most brilliant achievements."

That trade in a New World was the object of this voyage and settlement seems evident from a letter of the Queen to Columbus after she had received his letter announcing his discoveries. She wrote back in post haste asking how soon he would be ready to outfit again to make a second voyage. There was no inquiry in her letter as to what success, if any, he might have had in propagating the Christian religion, and no rebuke for not having reached the land of the Great Khan, the land of his supposed destination if religion was the purpose of the expedition.

Ideology and the Teaching of The Social Studies

FRANK A. SCHOLFIELD

State Teachers College, Oswego, New York

One fundamental dilemma of long standing which faces the social studies teacher at every academic level can be stated thus: Is the basic aim of the social studies to inculcate or indoctrinate (a word of unpleasant connotation) the student with the dominant ideology of his culture or, rather, is it to strive to develop the objective, analytical faculties of the student as he views his world? Often the instructor may feel that he is being pulled in both directions at once with the pressures of tradition and the community turning him toward ideology while his concept of objectivity moves him toward analysis.

In most societies and in most periods of history this dilemma would not and could not exist. Only where society is operating under a socially disorganized intellectual situation—as Karl Mannheim has noted¹—can man be

alert enough to discover the ideological element in all thinking and to understand that the meanings which make up our world are simply an historically determined and continuously developing structure in which man develops, and are in no sense absolute. Such a non-evaluative approach to the study of society logically leads to a relativistic conception of reality. In a sense, this paper is a plea for teachers in the social studies to understand and to take advantage of the cultural situation in which we find ourselves.

There is ample evidence that the ideological approach to the teaching of the social studies represents a powerfully entrenched position. Any recognized listing of the aims and objectives of the social studies is almost certain to center around the promotion of what may be most accurately described as the liberal-demo-

cratic ideology. The major point of emphasis in this liberal-democratic ideology is that the ultimate goal of the good society is the condition where every important socio-economic grouping in that society holds the common welfare of the nation above the self-interest of the group.² From this it follows that social history is interpreted by the teacher to be a simple conflict between good men (motivated by their devotion to the common welfare) and good causes (those which promote the common welfare) on the one hand and evil men and evil causes (working for the benefit of the group only) on the other.

There can be little doubt that this ideological emphasis on the concept of the common welfare gives a grossly oversimplified view of social reality. While it is, perhaps, to the credit of teachers in the social studies that they have—almost unanimously—elected to equate the common welfare with the liberal-democratic ideology, the ultimate implications of this position should give us considerable pause. The academic devotion to the common welfare has led to the acceptance on the part of the student of a simple world of black and white with little understanding of the vast mosaic of society where groups are incessantly and inevitably struggling through coercion and compromise to improve the social and economic position of themselves and their group.

In this connection it is important to realize that the student lives not only in the artificial world of the classroom but also in the real world of everyday life where the concept of the common welfare is rarely employed as an operating principle. The Lynds in their studies of Middletown³ are only one among many investigators who have shown time and again that people of all ages—whether they are “good” citizens or “poor” citizens—are rather exclusively concerned with their *own* families, their *own* jobs and their *own* group of intimates. The point of concern to us is this: if the student accepts the premise that the common welfare is the only legitimate operating principle in the good society and if, through observation, he comes to realize that it plays only a minor role in determining the actual behavior of individuals and groups, he will almost certainly become cynical in his approach to his culture.

In actuality, society—now as always—is organized into socio-economic groups and each of these groups is convinced that its group self-interest and the common welfare is one and the same. In his search for implementation of the common welfare, the individual who rejects group self-interest must necessarily throw his support to the self-interest (ideologically disguised as the common welfare) of a group which does not in reality represent his socio-economic position. It can be seen that where this “false” group affiliation occurs on a large scale the processes of democracy are thwarted.

If the contemporary society of the United States is carefully analyzed it becomes crystal clear that the only major group which actually attempts to operate under the concept of the common welfare is that nebulous classification usually referred to as “white collar”. Because of a consistent lack of a group consciousness which has led to a corresponding refusal to think and act in terms of group self-interest, the white-collar segment of our society—under the guise of devotion to the common welfare—has consistently lent its support to the self-interest of other better organized groups. Because of a physical (but not necessarily a socio-economic) proximity, this support has been accorded the business and industrial class.

Most observers agree that it is the white-collar group which has been declining in influence and position in our society over the last few decades.⁴ It is of interest to note that the teacher (including those concerned with the social studies) falls into this white-collar classification. So, in a very real sense, we are only echoing the ideology of our group when we promote the common welfare view in our teaching. The lack of adequate financial return in the white-collar occupations, including teaching, and the feeling of neglect and frustration so common to white-collar people is explained by this lack of group consciousness which is brought about by the refusal to admit the legitimacy of group self-interest.

It would appear that some implicit value judgments are necessary and inevitable in the teaching of the social studies and there is no implication here that a fuller and more equitable democracy is not a worthy goal of the good society. However, in the light of the complexities of modern society, it would seem ob-

vious that a democratic nation would be so organized as to allow each major socio-economic group within it a degree of power approximately commensurate with its numerical strength. From this point of view, the advance of democracy in the United States emerges not as a triumph of the concept of the common welfare over "selfish interests" but, rather, as the increase in class consciousness of certain of the major groups in our society (specifically, the farmer and the worker) and the correspondingly greater degree of participation of these groups in government through the use of the traditional democratic techniques of the ballot, debate and compromise. The same reasoning leads to the conclusion that the major defect in our democracy lies in the inability (for reasons already discussed) of the great white-collar group to exercise a strength in our society proportionate to its numbers.

It is suggested here that the social studies, because of our adherence to the concept of the common welfare and because of our tacit refusal to grant the legitimacy of group self-interest as a motivating force in a democracy, are not making the greatest possible contribu-

tion to the development of effective citizens. There are also many important implications of this approach relating to the student's view of the social organization of the school and the community which are deserving of elaboration. But the major point has been adequately developed. Briefly, we in the social studies are often in the position of presenting an essentially false view of social reality which is basically ideological rather than factual. In doing so, we fail to help the student in any significant way to find the logical answer to that most important of all questions: How did I come to be as I am and what can I do, within my natural and acquired limitations, to make my life rewarding to me and to the larger community to which I belong?

¹ Karl Mannheim, *Ideology and Utopia*, (New York: Harcourt Brace and Company, 1936), p. 74 ff.

² For an excellent development of this approach, see Dewey Anderson and Percy E. Davidson, *Ballots and the Democratic Class Struggle*, (Stanford: Stanford University Press, 1943).

³ Robert S. Lynd and Helen Merrell Lynd, *Middletown in Transition*, (New York: Harcourt, Brace and Company, 1937), *passim*.

⁴ For excellent documentation of this point see C. Wright Mills, *White Collar*, (New York: Oxford University Press, 1951), p. 63 ff.

Islam in Asia

PETER R. SENN

Wright Junior College, Chicago, Ill.

"There is but One God and Mohammed is His Prophet"

—Muslim declaration of faith

The importance of the world of Islam is growing. It is little understood, indeed often misunderstood. Because of its increasing importance, it is necessary to know more about it. Let us take a look at the religion that dominates the life of every seventh man in the world.

Approximately 200 million people in the Far East profess the faith of Islam. In Pakistan are about 50 million followers of the faith, in India and China about 40 million each, and in

the countries inhabited by the various Malayan and Indonesian peoples about 70 million. Islam is professed by approximately one Asian in six. Among the religions, it follows only Hinduism and Buddhism in numbers. No understanding of Asian thinking can be considered complete without some insight into this set of beliefs.

Islam is more than a religion in the usual theological sense. The Muslim (as the believer in Islam is called) holds it to be a set of beliefs by which all social, ethical, and metaphysical problems can be resolved, in addition to the formal religious aspects of doctrine, ceremony, and ritual. Some examples of the broader ideological aspects of Islam are its legal system, the Sharia, which regulates both secular and relig-

ious aspects of life, and the view of orthodox Islam that recognizes no distinction between the church and state. With its emphasis on right conduct in this world, Islam has developed a set of standards intended to regulate almost every aspect of daily life. These standards and the intellectual outlook which goes with them have been successful for more than 1200 years in presenting an orderly code by which Islam's followers could live without undue strain.

Mohammed, an Arabian prophet (d. 632), is the founder of Islam. According to the Muslims, it was his divine function to reveal the Word of God to mankind. The task of the prophet was not easy to fulfill. Scorned at first, then actively persecuted, his later life was full of intense activity to defend and spread the new faith. He did not construct a rational, comprehensive religious system; he was not even concerned with this. Instead, he hoped to bring men closer to the God whose slave he felt himself to be.

Muslims hold that God's message was revealed to Mohammed. These revelations are embodied in the Koran (sometimes Quran), the Holy Book of Islam. The Koran is accepted as the literal Word of God as read to Mohammed by the Angel Gabriel. The Koran is the foundation of Islam. More than a theological text, it provides the ultimate sanction of theory and practice in Islam. The Koran is made up of a series of revelations which are combined into 114 suras or chapters, each of which is made up of verses.

From Islam's earliest days problems arose both in interpreting the Koran and in adjusting the daily life of the Muslim to the new religious demands. For the solution of these problems a secondary authority developed—the Sunna—that established models of behavior. The Arabs had long been accustomed to respect and follow the customs of their ancestors. The pattern of life that these customs created was called the Sunna. Islam broke with some of these customs and it became necessary to establish a new Sunna or "custom of the Community." Mohammed himself became the main example for the new way of life and his Sunna soon became the model for orthodox Islam. Anecdotes, sometimes called Hadith,¹ purported to describe everything that Mohammed said, did, or tolerated among his followers. In the

course of time a Tradition of the Prophet built upon the Hadith developed, and it was this Tradition that provided the basis for the new Sunna, thus filling many of the gaps left by the Koran while prescribing a way of life for the Muslim. Today the whole religious-social system of Islam has as its source the Koran and Sunna.

Islam is not a static system and the same passage of time that brought change elsewhere in the world changed Islam, too. But each change had to find its sanction in either the Koran or Sunna or both, otherwise it was not acceptable to the devout. In a changing world there arose differences in interpreting the Koran and Sunna. These differences of interpretation lead to charges of heresy and actual schism. As a result, today there are groups of Muslims whose religious practices and sometimes even religious concepts vary quite widely. Islam is pluralistic in the same sense that the other major religions of the world are, that is, in the detail and variety of the practice and belief to be found among them.

Still, Islam remains fundamentally unified. This unity, more important in some cases than its diversity, is based upon four major elements. The first two are the acceptance of the Koran and Sunna which have already been discussed. The third is the ritual embodied in the Five "Pillars" of the Faith which are discussed below. The fourth element—perhaps one of the most important cultural forces holding Islam together—is the pervasive legal system called the Sharia. More than a legal system in its extension into the lives of the Muslims, the Sharia has been called "the epitome of the true Islamic spirit, the most decisive expression of Islamic thought, the essential kernel of Islam," and in one form or another is the law among Muslims. Together, the Koran, Tradition, Sharia, and Pillars cement together millions of Muslims who may speak different languages and live in scattered lands.

The first of the five "Pillars" of Islam is the declaration of faith which each Muslim must make. This declaration asserts the unity or oneness of God and the divine messengership of Mohammed. The second "Pillar" is prayer, five times a day at certain set times and at a mosque if possible. Prayers are also said on special and solemn occasions and are accom-

panied by a ritual of bowing, kneeling, and prostration. The third "Pillar" is fasting. This is a duty during the ninth lunar month of the year called Ramadhan and on other special occasions, often in atonement for certain religious violations. The fourth "Pillar" is alms-giving both as consistently and liberally as the situation of the person allows. The last "Pillar" is the pilgrimage to the Sacred Mosque at Mecca in Saudi Arabia. This should be made at least once in a person's lifetime if at all possible.

Diversity and unity side by side suggest that there is no uniform Muslim way of life. Islam is practiced among the Moros of the Philippines, the people of Pakistan, and the peasant Indians and—none has a valid claim to exclusive orthodoxy.

On the one hand there is the essential part of the Islamic spirit that insists upon integration of the fundamental precepts of the religion into social life. On the other hand, there exists an extremely variegated interpretation and practice of these fundamental precepts. For example, Muslims, in their conduct, may often seem to be more Indian, or Chinese, or Indonesian than Muslim.

The differences in the outlook, temperament and conduct of Asian Muslims are not difficult to understand. Islam has always exhibited great flexibility and power of accommodation to new circumstances, as well as tolerance of differences during the time that attempts are made to bring converts to a more systematic and uniform understanding. These traits account in large measure for the diversity of Muslim practice. It was the flexibility of Islam which enabled it to spread rapidly and easily. This very trait, because it allowed converts of various backgrounds to keep many of their native customs, made for great diversity of practice. After conversion, religious tolerance allowed many differences to persist.

Flexibility and tolerance also explain the difficulty of making realistic generalizations about the manner in which Islam influences the daily life of its followers. These traits permit us to understand, too, why Asian Muslims often seem to be more influenced by their social environment than by their religion in many aspects of their behavior.

Islam is certainly absolute and exacting in

its requirements for obedience of certain religious and legal obligations. Yet the list of these kinds of requirements is not long, some authorities restricting it to the first of the five "Pillars". Tolerance and modernization characterize the application of Muslim precepts to life. In this respect a moderate tone appears throughout the Koran as the following verses illustrate:

sura VII:42 But (as for) those who believe and do good works—We tax not any soul beyond its scope. Such are rightful owners of the Garden. They abide therein. sura IV:110 Yet whoso doeth evil or wrongeth his own soul, then seeketh pardon of Allah, will find Allah forgiving, merciful. sura II:173 He hath forbidden you only carrion, and blood, and swineflesh, and that which hath been immolated to (the name of) any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is forgiving, merciful.

Today the Muslim in the Far East is concerned with the increasing inroads the modern world is making on his faith. Although Islam had always in the past been able to meet the challenge of change, today many Muslims find that the worldly problems they must face challenge the resilience and resourcefulness of their religion. And this has increasingly challenged the faith, especially where new-found political independence has posed new problems.

The conservative devout maintain that present failure and weakness stem from departure from original principles. Other Muslims hold that they must either discard doctrine and ritual in the face of modern trends or adjust the old faith to the demands of a new life. Since there is little chance that Islam could rise to the modern challenge in terms of the conservative frame of reference future hopes for a stronger Islam must lie with the latter group. Conservative traditions in the face of strong disintegrating secular forces have already divided the weakened Islam in the Far East. The problem of adjusting the one to meet the other will take the measure of those who work to defend and spread the faith of Islam.

¹ Sometimes collections of Hadith are also called Sunna. The words Sunna, Hadith, and Tradition are often used interchangeably and with little respect for distinctions between them.

The Teachers' Page

HYMAN M. BOODISH

Abraham Lincoln High School, Philadelphia, Pennsylvania

Critical Thinking and Education for Adult Citizenship

The Junior Town Meeting League recently published another of its yearly booklets entitled *Critical Thinking in Current Affairs*, which has received unusual acclaim from teachers and school administrators. We are glad to have been a member of the team which helped to prepare this booklet. It is available free in any quantity upon writing to the League.¹ We urge you to send for copies if you have not already done so.

We should like to devote this issue of *The Teachers' Page* to some additional thoughts on critical thinking particularly as they relate to preparation for adult citizenship.

The Meaning of Critical Thinking

Critical thinking is a complex mental process involved in the solution of problems or in making decisions. It embraces several component mental processes, namely:

1. The recollecting of facts from one's storehouse of past experiences, or the gathering of facts from outside sources, which are related to the problems or the decisions to be made.
 2. The organization of facts and their interpretation or evaluation, which involves relating the facts to each other or to the problems or decisions in question.
 3. The drawing of conclusions, generalizations and exceptions to generalizations, which involves the recognition of cause and effect relationship between facts (the development of insight) and the understanding of the advantages and disadvantages in any proposed solution.
 4. The determination to take action, based on the conclusions, if action is necessary, or not to take action, when it is not necessary.
 5. The testing of the results of the action and their evaluation.
- For a person to engage in critical thinking

he must be stimulated by an inner curiosity or by inner needs, or by external circumstances which create inner needs, the fulfillment of which is necessary or desirable to his continued well-being.

For a person to be able to do critical thinking he must possess the following skills and/or knowledge.

1. The ability to read, to listen, and to observe critically. Applied to the information received via the mass communication media it implies an awareness of attempts at:
Censorship, which includes both the withholding of or the misrepresentation of certain facts in order to influence the individual's thinking and action.
Influencing the individual's thinking by subtle or obvious appeals to his emotions and prejudices. This further necessitates that the person be familiar with his own brand of prejudice and his emotional make up, which may cause him to be influenced in his interpretation of what he reads, hears, or observes.
2. Ability to recognize the common propaganda techniques, no matter how disguised.
3. The ability to recognize and evaluate authorities.
4. An awareness of the role of pressure groups.
5. An ability to recognize errors in logic, such as drawing conclusions from false premises or from faulty analogies.

* * * * *

The Place of Critical Thinking in the High School

The character of high school education in a democracy must be determined, first, by the manifold citizenship responsibilities that each student will confront when he reaches his maturity, and secondly, by the current problems and decisions (which grow out of his every day needs) he has to make while still in school.

High school is both life and preparation for life.

Critical Thinking as it Applies to the Current Life of the High School Student

As a function of high school education, training in critical thinking should aid the student in making decisions and in meeting such current problems as:

1. How to organize his time efficiently
2. What elective courses to select
3. Whether to continue with his formal education or go to work after graduation
4. What college to enter, if he will continue with his education beyond high school
5. In what field he should major
6. How to handle problems that may arise with respect to his family and friends
7. Whether to work in his spare time
8. What field of work he should choose if he does not go to college
9. In what extra-curricular activities he should engage
10. How serious he should become in his relationship with the opposite sex

To apply critical thinking to the making of decisions in the above areas the student must be trained in the aforementioned skills in critical thinking. He must be trained in self-analysis with respect to his basic potentialities, abilities, and deficiencies. He must be made aware of the role his emotional make up will play in some of these decisions. He must develop the habit of investigating facts pertaining to any of these problems, through appropriate reading and discussion with persons who are in a position of experts in the given areas he is interested in. He must learn to analyze facts and to interpret them with a minimum of emotional bias. Finally, he must be trained in drawing conclusions based on the facts and to adopt actions consistent with such conclusions.

Critical Thinking — Training for the Future

Whether a high school student is a potential leader or a passive follower in his manifold roles as an adult citizen, he will confront numerous problems and decisions, of a varying degree of complexity. How well-trained he will be in the art of critical thinking will affect not only his personal happiness and well-being, but the welfare of the people with whom he will have close contact, and that of the community as a whole. Specifically it is in the following

roles as an adult citizen that critical thinking is vital:

1. As a voting citizen
2. As a member of an employer or employee organization
3. As a member of a family (husband, wife, parent)
4. As a consumer

As a Voting Member of his Local, State and National Community he faces such decisions as:

1. With what political party he should affiliate
2. What persons he should vote for in local, state, and national elections
3. Whether he should vote a straight or split ticket in the local, state and national elections
4. What his decision should be with respect to periodically proposed referenda concerning amendments to state constitutions, adopting of new city charters, and approving local bond issues.
5. Whether he should seek special favors from local politicians when he is guilty of minor law infractions (e.g. traffic violations) or assume his responsibilities as a mature citizen.
6. What organizations he should join which may affect such community problems as public education, aid to the needy, and social service.

As a Member of a Labor Union or Employer Organization he faces such problems and decisions as:

1. Voting for the various officers of the organizations
2. Endorsing organizational policy
3. Accepting or rejecting decisions having to do with strikes, boycotts, pensions, and other matters.
4. Accepting or rejecting political recommendations of the organization leaders.

As a Member of a Family he faces decisions and problems having to do with:

1. Changing jobs
2. How to invest savings
3. What protection to provide for his family
4. How to meet every day emotional problems of family living
5. How to educate and train his children
6. How to cope with all other minor and complex decisions arising out of family living

As a Consumer he confronts such decisions and problems as:

1. Intelligent budgeting of his income
2. Wise selection of consumer goods — which requires an awareness of the pitfalls one may fall into as a result of modern advertising and merchandising techniques.
3. How to regulate his own desires and needs for goods and services.

Probably the most fundamental responsibility of the schools (along with other non-formal educational media) is to train young people to approach problems and decisions they will confront with an open, objective, and critical mind. On the high school level, training in critical thinking should embrace instructions in:

1. Critical reading of newspapers, magazines, non-fiction as well as fiction books
2. Critical listening to the radio and critical viewing of television and motion pictures
3. The nature of propaganda and its techniques, and how to evaluate propaganda
4. The importance of authorities and how to evaluate them
5. The nature of pressure groups, their role in our social structure, how they operate, and how to evaluate them.

Newspapers, radio, television, magazines and books deal with both important and non-important issues and problems. In a single day, a newspaper may publish a letter to the editor from the Association of Cat Lovers of America, protesting the throwing of old shoes and alarm clocks at felines engaged in nightly revelry on backyard fences; a well-known civic figure may decry in a published statement the failure of the parents, or the schools, or someone else to curb the delinquent behavior of children; a TV news commentator may report on an interview with a government official or some vital national or international issue. There may be other issues and problems that make the news for that day. Some of them may be of relatively short duration, such as the issue concerning what action a community should take with respect to the fluoridation of water. Other issues may continue as a major area of concern for a long time, such as the farm problem in the United States. Some issues are of local or only neighborhood significance, such as the problem of traffic congestion at a given street corner. Other issues are of state, national, or international importance, such as, in respective

order, the raising of taxes to support better schools, the problem of racial segregation, and financial aid to underdeveloped countries.

Ours today is a very complex and interdependent society. The issues and problems that confront our several levels of government have no easy or simple solution. Frequently it is a matter of opinion as to what course of action may be best at one time. In international affairs, for example, these may be honest differences of opinion even among experts regarding what course of action the government should take with respect to such problems as the following:

1. Selling arms to a foreign country
2. Giving financial aid to a country which has not been too friendly to our policies
3. Reduction of armaments
4. The building of super aircraft carriers
5. The continuation with hydrogen bomb testing
6. The creation of a single department of defense
7. Amending the U.S. Constitution regarding the president's treaty-making powers.

Similarly, on a national level, there may be honest differences of opinion with respect to such issues as:

1. Removing high farm supports
2. Increased federal aid to schools
3. Changing the tax structure
4. Amending the U.S. Constitution with respect to the electoral system of electing the president
5. Financing of political campaigns
6. Anti-monopoly legislation
7. Curbing the power of the Supreme Court.

It is both natural and desirable for honest differences of opinion to exist. Only in a dictatorship are there no divergent viewpoints. But, even in a democracy, decisions have to be made and actions have to be taken. In other words, some opinion must prevail. Citizens who are part of a democratic society must therefore be trained in thinking about the various issues and problems, in gathering information about them through intelligent reading, listening and discussion, and then, through critical evaluation, formulating conclusions.

Obstacles to Critical Thinking

Psychologists today speak of apperceptive backgrounds, of private worlds, of individual frames of reference which are factors that

cause persons to react to or interpret life differently. The whole field of personality analysis, through such projective techniques as the thematic apperception test and the Rorschach Inkblot Test, is based on the fact that individuals do have significantly unique private worlds which cause them to react differently not only to unstructured stimuli but to various life situations. The nature of the individual's frame of reference—the measuring rod he applies to new experiences in order to relate them to his private world—may affect considerably his ability to think critically. A person whose private world is appreciably removed from the world of reality, such as one with paranoic tendencies, may see other people plotting against him. Such a person cannot view other people's actions objectively. But people do not need to be completely psychotic in order to interpret incorrectly what they see, hear, or read.

There is a general tendency for all people to project themselves into the outside world. Selfish persons frequently view other people as being selfish. Generous, kind, and considerate people find it difficult, often, to see evil in others. The very practice of scapegoating, which has its roots in prehistoric times, stems from the tendency on the part of people to

project upon others what they cannot accept in themselves.

In addition there are psychological mechanisms which affect one's powers of critical thinking. There may be unconscious tendencies toward negativism, rationalization, and self-centeredness which may distort a person's thinking. Then there are also fixed habits and conditioned responses, some highly charged emotionally, which may affect one's reaction to various public issues and problems. The particular social, economic, religious, and political group into which one is born and in which he is reared frequently is an important factor in how one thinks.

It is only through an awareness of one's own private world—one's predisposition—and through a conscious effort to be objective that the individual can approach the concept of critical thinking as it has been interpreted. The schools, have, therefore, a responsibility for making students familiar with the dynamics of human behavior, as we understand them today, and, where necessary for initiating processes of reconditioning and of forming new habits of thinking and behaving with respect to important problems and issues that confront them in their daily living.

¹ The Junior Town Meeting League, 356 Washington Street, Middletown, Connecticut.

Visual and Other Aids

IRWIN A. ECKHAUSER

Washington Junior High School, Mt. Vernon, New York

The National Conference of Christians and Jews has prepared the following materials for use in schools and colleges. Free copies may be obtained for teachers by writing to the Commission on Educational Organizations, National Conference of Christians and Jews, 43 W. 57 St., New York 19, N. Y. The following pamphlets are available:

What Can You Do for Brotherhood? (12 pages)
The Undesirable (1 page)
Ten Commandments of God (1 page)
Prejudice (16 pages)
Our Moral and Religious Resources (64 pages)
The High Cost of Discrimination (20 pages)
Man and His Prejudices (6 pages)

No Fence Too High (4 pages)
Do You Want To Be Happy and Free (16 pages)
Every Bigot Was Once A Child (1 page)

The NCCJ supplies radio and stage scripts for school assemblies, drama groups, and radio presentations. Titles vary from time to time. Ask for current samples.

FILMS

Americans All. 15 min. Rental. Local Film Library or State University A-V Center.

A March of Time production showing racial and religious antagonism in the U.S., and showing ways and means of meeting the problem through the school and community.

Answer for Anne. 40 min. Rental. Local Film Library or State University A-V Center.

The problems of displaced persons and how they can be resettled in the U.S. are revealed to a high school which becomes interested in their plight.

Booker T. Washington. 18 min. Rental. Local Film Library or State University A-V Center.

Tells of the life of Booker T. Washington from childhood to the time when he becomes "probably the greatest Negro in history."

Boundary Lines. 10 min. Color. Local Film Library or State University A-V Center.

A highly stylized film in cartoon techniques which contains a plea to eliminate the arbitrary boundaries which divide people from each other as individuals.

Brotherhood of Man. 10 min. Color. Local Film Library or State University A-V Center.

Based on the Public Affairs Pamphlet, *Races of Mankind*, this animated cartoon film makes the point that dissimilarities between people are not basic but result from superficial environmental influences.

Chuck Hanson — One Guy. 26 min. Color. Local Film Library or State University A-V Center.

This film shows a story of discrimination among employees in a large industrial plant and the methods used to get at the roots of prejudice and eliminate discrimination.

Don't Be A Sucker. 20 min. Rental. Local Film Library or State University A-V Center.

Paul Lukas, as a refugee, explains the dangers of race hatred to a young American listening to the racist propaganda of a soap-box orator. Shows the technique used by Hitler to divide peoples.

High Wall. 32 min. Rental. Local Film Library or State University A-V Center.

This film points out that prejudice is a contagious disease spread from adults to children. It describes how Tom became "infected" and how his home life fostered the development of prejudice.

Make Way for Youth. 22 min. Rental. Local Film Library or State University A-V Center.

It tells how people in an average American community, startled into action by a tragedy, work together to break down the fences of racial and religious intolerance, and make their town a better place to live in.

One God. 37 min. Rental. Local Film Library or State University A-V Center.

The most important characteristics and forms of worship of each faith are shown with musical background and appropriate descriptive narration.

One People. 12 min. Rental. Local Film Library or State University A-V Center.

A review of the settlement of America by groups of every national origin and the contributions these groups have made to our way of life.

Our Town Is the World. 11 min. Rental. Local Film Library or State University A-V Center. Illustrates the necessity for tolerance between individuals and countries.

Picture in Your Mind. 16 min. Color. Rental. Local Film Library or State University A-V Center.

Presents the earliest roots of prejudice and the reasons why any group, tribe or nation thinks its way of life is superior.

Prejudice. 55 min. Rental. Local Film Library or State University A-V Center.

A young man deludes himself into thinking that he harbors no prejudices. Lack of security eventually brings about a situation that reveals his error.

The Toymaker. 15 min. Color or B&W. Rental. Local Film Library or State University A-V Center.

The maker of puppets has them play together happily until they discover differences in their color.

FILMSTRIPS

About People. 63 frames. Sale. Anti-Defamation League, 212 Fifth Ave., N. Y.

Let Freedom Ring. 51 frames. Color. Silent with captions. Teacher's guide. Text-Film Dept., McGraw-Hill Book Co., 330 W. 42 St., New York 36, N. Y.

Explains that the majority of settlers came to America in search of freedom, and describes their struggles for civil liberty.

None So Blind. 55 frames. Sound. Color. Teacher's guide. Anti-Defamation League.

A simple cartoon technique probes the roots of prejudice and discrimination in their wasteful effects upon society.

One God. 100 frames. B&W. Silent with script. Farkas Films, 156 Waverly Place, New York 14, N. Y.

Presents the ways of worship of three major religious groups in America — Protestants, Catholics and Jews.

To Secure These Rights. 50 frames. B&W. Silent with script. Filmstrip House, 25 Broad St., New York 4, N. Y.

A graphic story of the report by the President's Committee on Civil Rights.

We Are All Brothers. 54 frames. Silent with script. Sale. Public Affairs Committee, 22 E. 38 St., New York 16, N. Y.

Adapted from the pamphlet, *Races of Mankind.*

Universal Declaration of Human Rights. 73 frames. B&W. Silent with script. Sale. McGraw-Hill Book Publishing Co.

Describes the contents of the Universal Declaration of Human Rights, using three dimensional modeled figures as symbolical representations of all the people on earth.

RECORDINGS

The following four titles are available as half hour recordings. They deal with college fraternities, discrimination in housing, public education, and human rights. They may be secured from Dept. of Community Affairs, American Jewish Committee, 386 Fourth Ave., New York 16, N. Y.

"The Battle of Fraternity Row"
 "Termites in Housing"
 "They Can't Wait"
 "You Hold the Key"

Book Reviews and Book Notes

DAVID W. HARR

Head, Department of Social Studies, Abraham Lincoln High School, Philadelphia, Pa.

Background to Bitterness: The Story of South Africa. By Henry Gibbs. New York: Philosophical Library, Inc., 1955. Pp. 255. \$4.75.

This is an interpretative history of South Africa. The author has made selective use of events of that country's past to explain the circumstances of the present bitterness between the races there. Since the conflicts between Boer and Bantu, and Briton and Boer are frequently the major themes of South Africa's development, he has inevitably been forced to write what at times approaches a general history of that country. Indeed, the subtitle for the work is *The Story of South Africa*.

Mr. Gibbs seems to have fallen between two stools. His book is not good enough to rival a number of existing texts or surveys of South African history, and, on the other hand, he manages to give the reader only a rather blurred picture of the origins of its present racial problems. This latter failure is the more surprising, since he wrote well on certain aspects of the racial issues in a previous book, *Twilight in South Africa*. He does not seem to have pointed up his account of these issues

sufficiently to have driven his views home to the reader.

The author has a fine swinging style, and there is a substantial amount of good material in the book, especially the personality sketches and anecdotal material, but neither as history nor as background of South Africa's racial tragedy does *Background to Bitterness* quite make the grade.

DONALD C. GORDON

University of Maryland
 College Park, Md.

The Fabulous Future: American in 1980, As Seen by David Sarnoff (and others). With an Introduction by the Editors of *Fortune* (New York: E. P. Dutton, 1956). Pp. 206. \$3.50.

The late H. G. Wells made a fortune with his books featuring the world of tomorrow. The editors of the *Fortune* magazine have tried their hand at the same game by reprinting in a book form the chapters originally published in *Fortune* during 1955 to mark the anniversary of that periodical's twenty-fifth year of

publication, and authored by such well-known names as David Sarnoff, Earl Warren, Adlai E. Stevenson, Robert E. Sherwood, Henry R. Luce and others.

Those who believe that prophecies are more than pie in the sky will certainly enjoy such predictions that production per man-hour in the U.S. will double in less than twenty-four years, just to cite a striking example. But, personally, the reviewer has been thoroughly bored with predictions which, sociologically and scientifically, have ignored one little, but the most important point: the unpredictable variables. What one atomic bomb, dropped by a careless Russian, might do to American man-hour production is something which could do away once and for all with such predictions. Or is not Dr. Pusey, the distinguished President of Harvard University, kidding himself and his readers when he assumes that "Education is society's servant but also her tireless critic"? (p. 78).

JOSEPH S. ROUCEK

University of Bridgeport
Bridgeport, Connecticut

Ill Feeling in the Era of Good Feeling: Western Pennsylvania Political Battles, 1815-1825. By James A. Kehl. Pittsburgh: University of Pittsburgh Press, 1956. Pp. xiii, 270. \$4.00.

Historians have long recognized that the crosscurrents and undercurrents of national politics in the so-called "Era of Good Feelings" between the end of the War of 1812 and the rise of Andrew Jackson were treacherous indeed. Efforts to trace these currents through studies of the national political scene have not given us a very satisfactory explanation of the direction in which the nation was moving or of the forces that were impelling it. Professor Kehl has found a far more fruitful approach. By focusing upon a single region he has reminded us once again of the astonishing complexity of American politics. In tracing his story he firmly established his thesis that conditions peculiar to western Pennsylvania produced "ill feeling in the era of good feeling."

In the post-war years trans-montane Pennsylvania was absorbed in the usual frontier search for settlers, capital and markets. This search was seriously threatened on all sides. The effort of Pittsburgh manufacturers to

compete with the flood of British goods was matched by the attempts of merchants to meet the competition of the new mercantile centers of Cincinnati and Louisville, while the farmers devoted their attentions to finding a route by which they might ship their surpluses eastward at a reasonable price. These efforts and the frustrations they produced turned the region in upon itself and reduced its concern with national politics and personalities. The depression of 1818-1822 marked the climax of the region's pre-occupation with local issues.

In the meantime, however, western Pennsylvania had been developing their techniques of self-government. Their committees of vigilance and committees of correspondence, their caucuses and conventions, and their political newspapers became the devices by which a disputatious and vigorous people governed themselves. Thus Kehl's study is both a story of a key area in early America and an important addition to our understanding of the democratic processes. It is a book that has been written with patience and skill.

DAVID S. SPARKS

University of Maryland
College Park, Maryland

The Making of the Modern World: From the Renaissance to the Present. By Richard M. Brace. New York: Rinehart & Company, Inc., 1955. Pp. xxvi, 899. \$6.50.

Associate professor of History at Northwestern University, Richard M. Brace did much research in this country and France. His purpose in writing is to bring to western history the world perspective that is essential for an understanding of today's clamorous problems.

The age of European Dominance (1500-1914) through World War II and the aftermath to 1952 are discussed in six sections. The overall coverage is chronological in composition. There are numerous maps, charts and engravings. The maps are placed opposite the page where the area is being studied. These maps were drawn by the skilled cartographer Vincent Kotschar. The index has references to maps and a pronunciation key. Major rulers and regimes are placed in the appendix. Very interesting references for further reading follow each chapter.

McKINLEY DESK OUTLINE MAPS

Sizes and Prices of Desk Outline Maps

aa—size 15 x 20 ins. \$3.96 per hundred b—size 7½ x 10 ins. \$.99 per hundred
a—size 10 x 15 ins. \$1.98 per hundred c—size 5½ x 7½ ins. \$.76 per hundred

Carriage Extra

AMERICAN HISTORY

| | | | |
|----------------------------------|--------|---------------------------|--------------|
| Athens | 143bc | Italy | 132abc |
| Egypt | 140bc | Italy, Central | 133b |
| Europe | 101ab | Mediterranean World | 113ab |
| Europe, Central & Southern | 111ab | Palestine | 138abc |
| Eastern World | 135abc | Roman Empire | 134ab, 136ab |
| Greece | 131b | Rome | 142bc |
| Greece & Aegean | 130abc | | |
| India | 148ab | | |

COLLEGE ENTRANCE MAPS

Ancient History 20aa

MEDIEVAL & MODERN HISTORY

| | | | |
|---|------------------|-------------------------------------|--------------------------|
| Austro-Hungary in 1914 | 126b | France, Netherlands & England | 124abc |
| Balkan Region | 93ab | Germany in 1914 | 125c |
| Baltic Lands | 114ab | Germany in 1914 & 1920 | 125ab |
| British Isles | 120abc | Japan & Eastern China | 149ab |
| Eastern World | 135abc | China | 150ab |
| England | 121abc | Mediterranean World | 113ab |
| Europe (bds. of 1921) | 72ab, 82abc | Russia in 1914 | 127ab |
| Europe (bds. of 1914) | 89abc, 101b | Spain | 128bc |
| Europe (no bds.) | 99ab, 22aa, 101a | World, Elliptical (bds.) | 27aa, 70ab |
| Europe, Central (bds. of 1914) | 112a | World, Mercator (no bds.) | |
| Europe, Central (no bds.) | 21aa, 112b | | 28aa, 71ab, 81abc, 100ab |
| Europe, Central & Southern in 1914 | 111ac | World, Divided at 60° East | |
| Europe, Central & Southern (no bds.) | 111b | Longitude (no bds.) | 108ab |
| Europe, Southeast & East Mediter- ranean | 115abc | | |

COLLEGE ENTRANCE MAPS

European & English History 18aa

AMERICAN HISTORY

| | | | |
|---|--------------------|--|---------------------------------|
| Central America & Mexico (bds.) | 170ab | Southern States | 184b, 188abc |
| Eastern United States (bds.) | | South Atlantic Colonies | 189b |
| | 177abc, 196ab | South America (bds.) | 76ab, 86abc, 105ab |
| Europe in 1921 | 72ab, 82abc | Southwestern United States (no bds.) | 171b |
| Middle Atlantic States | 183b, 187abc | United States (bds.) | |
| Middle Atlantic Colonies | 195b | | 29aa, 78ab, 160ab, 175ab, 176ab |
| Mississippi Valley | 178abc | United States (no bds.) | 88abc |
| New England States | 182b, 185abc | West Indies & Mexico (no bds.) | 172ab |
| New England Colonies | 186b | World Elliptical (bds.) | 27aa, 70ab |
| North America (National bds.) | | World Mercator (no bds.) | |
| | 75ab, 85abc, 104ab | | 28aa, 71ab, 81abc, 100ab |
| North America (State & Province bds.) | | World, Divided at 60° East Longitude | |
| | 25aa, 79a | (no bds.) | 108ab |
| Pacific Coast | 179abc, 180b | | |
| Pacific Ocean | 107ab | | |
| Philippine Islands | 266bc | | |

COLLEGE ENTRANCE MAPS

American History, United States &
Central America 19aa

Write for Complete Catalog and Samples

McKINLEY PUBLISHING COMPANY

809-811 North 19th Street

Philadelphia 30, Pa.

World War I and World War II are treated with equal regard and not elevated in importance. This is one text where the panorama of historical man is *not* crowned with laurels of violence. Much capable assistance from outstanding people in many fields has brought to the serious student of history what I believe to be one of the finest volumes of its kind.

HARRY GRANSBACK

Lincoln High School
Philadelphia, Pennsylvania

Immigrants and Their Children, 1850-1950. By E. P. Hutchinson. New York: John Wiley & Sons, Inc., c. 1956. Pp. xiv, 391. \$6.50.

The third in the Census Monograph Series sponsored by the Committee on Census Monographs of the Social Science Research Council, this book is primarily a compilation of statistical data on the occupational distribution of first and second generation immigrants. As such it will be useful more as a handbook of information than as a broad analysis of the foreign-born population group and their political and sociological, or even their economic, status and influence. Census data were first classified as to "native" and "foreign-born" in 1850, and as to "children of the foreign-born" in 1870. After the 1920 Census, a census monograph by Niles Carpenter, *Immigrants and Their Children, 1920*, appeared. Hutchinson, building on Carpenter's work and presenting data on population composition and geographical distribution, devotes two chapters to changes since 1920. The remainder of the book concentrates on occupational data from 1870 to 1950. The book is conceived of as "in part a survey and a guide to census data on immigrants and their children in the population and labor force." So it is — and a very convenient collection for those who have occasion in reference or research for statistics in the specialized area covered. The data are not interpreted to any significant extent.

WAYNE C. NEELY

Hood College
Frederick, Maryland

Portrait of An American Labor Leader: William Levi Hutcheson. By Maxwell C. Raddock. New York: American Institute of Social Science, Inc., 1955.

The United Brotherhood of Carpenters and Joiners is the largest craft-industrial union in the world with a present membership of 835,000. Fighting spokesman and president of the Brotherhood from 1915 to 1952 was William Levi Hutcheson, the central figure in Maxwell Raddock's broad study. With the whole sweep of American labor activity, during the period, as his backdrop, the author presents a sympathetic, panoramic portrayal of the Carpenters' union and its controversial leader who won battle after battle for his builders and so contributed to organized labor's long campaign for full partnership in our technical society.

During World War I, Hutcheson fought to retain for labor gains commensurate with those naturally accruing to industry in times of war and displayed his fearless devotion to his cause by refusing to sign the Baker-Gompers agreement which, in effect, accepted the open shop. In the same period, he contributed to the formation of and served on the National War Labor Board, together with ex-President Taft, with whose family he began a long friendship. His early respect and support for Robert A. Taft were eventually to founder because of the latter's position on the Taft-Hartley Act and in the 1952 convention Hutcheson swung his weight against the Senator's nomination. To some degree "Big Bill" stayed the steady loss of membership suffered by most unions in the twenties by clashing, in several cities, with management's "American Plan," a system which, among other things, tried to brand the union shop un-American and to deal with individual workers.

Although, during the thirties, Hutcheson was cautiously sympathetic to many of President Franklin Roosevelt's attempts to combat the depression and to raise the status of organized labor, Hutcheson did not support any of FDR's four candidacies and persistently opposed the centralization of Federal power and control. As an important member of the American Federation of Labor leadership, he resisted, in 1935, the split in its ranks and the formation of the CIO and, at one point, proved himself capable of defending his position personally by returning John L. Lewis' right to the jaw with an equally hefty haymaker.

Mr. Raddock's study is a partial reply to the writers and historians who have been critical of the vigorous tactics of the Carpenter's president and he rejects the implication that he was dictatorial or irresponsible, stating that Hutcheson's organizational success was due to his "... knowledge of the economic power relationships in a democratic America." A McKinley man in 1896, "personal labor confidant" of Harding, Coolidge and Hoover, and participant in most Republican conventions to his death in 1953, Hutcheson did not typify, politically, the labor leader of his era. He espoused a sort of "rugged individualism" and "tended to regard the political authority of the state with suspicion." In his conception of the American economy, and in his tactics in building and promoting the interests of his union he revealed more affinity for the beliefs and practices of the businessman and in the political arena he was consistently in the same camp as the captains and managers of industry. His biographer claims that he was "for a quarter of a century ... the only labor leader of any consequence who goaded the Old Guard into accepting a more 'liberalizing' affirmative program."

In the last two decades or so American organized labor "arrived." To the story of the long fight upward and to American economic history in general, Mr. Raddock, who is editor of the *Trade Union Courier*, a leading labor newspaper, has made a definite contribution.

A few minor weaknesses appear; some footnotes are inaccurate, others inconsistent in form; there are several misspellings and the three-page index is inadequate.

DAVID W. HIRST

University of Maryland
College Park, Maryland

HELPFUL CLASSROOM AIDS

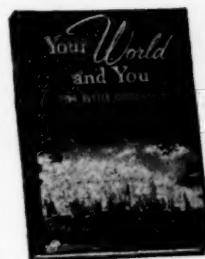
ARTICLES

"It Happens Every Four Years," by Roy F. Nichols, *American Heritage*, Volume VII, Number 4, June 1956.

"The Training of Woodrow Wilson," by John A. Garraty, *American Heritage*, Volume VII, Number 5, August 1956.

"Our Canal in Panama," *American Observer*, October 8, 1956. Volume 26, Number 5.

OUTSTANDING HIGH SCHOOL SOCIAL STUDIES PROGRAM

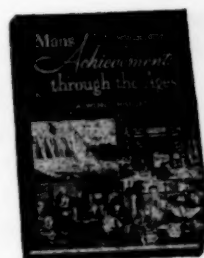


9th Grade Social Studies **YOUR WORLD AND YOU**

1956 Copyright
Roth and Hobbs

World History **MAN'S ACHIEVEMENTS THROUGH THE AGES**

1956 Copyright
Habberton and Roth



American History **OUR NATION'S STORY**

1956 Copyright
Augsburger and McLemore



Government **GOVERNMENT IN THE UNITED STATES**

1956 Copyright
Flick and Smith



Problems **SOLVING OUR PROBLEMS IN A DEMOCRACY**

1956 Copyright
Bossing and Martin

Write for free Presidents Wall Chart

LIDLAW BROTHERS

Summit, N. J.
Atlanta, Ga.

River Forest, Illinois
Dallas, Texas

Palo Alto, California

BOOK NOTES

The Economic Almanac 1956. Edited by Frederick W. Jones and Bess Kaplan. New York: Thomas Y. Crowell Company, 1956. Pp. xxv, 688. \$2.95.

A handbook of useful facts about Business, Labor, and Government in the United States and other areas.

The following biographies have been added to Bantam Books and are very useful and inexpensive for use in Social Studies Classes.

The Great Pierpont Morgan
Henry the Eighth
Cleopatra

Price .50 cents each.

The Bill of Rights Reader. By Wilton R. Konvitz. Ithaca, New York: Cornell University Press, 1955. Pp. 432. \$6.50.

Presents some of the significant court battles in American history.

The Rise of the Vice Presidency. By Irving G. Williams. Washington, D. C.: Public Affairs Press, 1956. \$4.50.

An interesting study of the rise of this office. The point which the book makes is that we should not wait until a crisis exists to remedy existing conditions.

Russia and America. By Henry L. Roberts. New York: Mentor Book Company, 1956. Price 50 cents.

PAMPHLETS

FREE FROM THE

Woodrow Wilson Foundation
45 East 65th Street
New York 21, N. Y.

DISCUSSION GUIDES

Four booklets on Wilson, the President, the Educator, the World Statesman, and the Man of Religion.

BIOGRAPHICAL PAMPHLET

"The Story of Woodrow Wilson"

BIBLIOGRAPHY

A selection of 110 books relating to Woodrow Wilson.

CURRENT PUBLICATIONS RECEIVED

The Trickster, A Study in American Indian Mythology. By Paul Radin. New York: Philosophical Library, 1956. Pp. v, 211. \$6.00.

A Teacher Is A Person. By Charles H. Wilson. New York: Henry Holt and Company, 1956. Pp. xxii, 285. \$3.75.

Latin America. A History. By Alfred Barnaby Thomas. New York: The Macmillan Company, 1956. Pp. xxix, 801. \$6.50.

Southern Africa: Today and Yesterday. By A. W. Wells. New York: E. P. Dutton and Company, 1956. Pp. 499. \$4.00.

A Short History of Russia. By R. D. Charques. New York: E. P. Dutton and Company, 1956. Pp. xvii, 284. \$3.95.

Labor Institutions and Economics. By Alfred Kuhn. New York: Rinehart and Company, 1956. Pp. xxiv, 616. \$6.50.

Herbert Hoover, Public Servant, Leader of the Loyal Opposition. By Harold Wolfe. New York: Exposition Press, 1956. Pp. xv, 505. \$5.00.

Science and Economic Development: New Patterns of Living. By Richard L. Meier. John Wiley and Sons, 1956. Pp. xxii, 266. \$6.00.

Magazines in the United States. By James Playsted Wood. New York: The Ronald Press Company, 1956. Pp. xxv, 390. \$5.00.

Conquest of the American Mind. By Felix Willmer. Boston, Massachusetts: Meador Publishing Company, 1956. Pp. xxxii, 352. \$5.00.

Behind the Bamboo Curtain: An Experience of an American Doctor in China. By A. M. Dunlap. Washington, D. C.: Public Affairs Press, 1956. Pp. xxiv, 208. \$3.75.

Constraint and Variety in American Education. By David Riesman. Lincoln, Nebraska: The University of Nebraska Press, 1956. Pp. 160. \$2.75.

Education in the U.S.A.: A Comparative Study. By W. Kenneth Richmond. New York: Philosophical Library, 1956. Pp. vii, 227. \$4.50.

The Story of Willow Run. By Marion F. Wilson. Ann Arbor, Michigan: The University of Michigan Press, 1956. Pp. xiv, 138. \$3.00.

Taboo. By Frauz Steiner. New York: Philosophical Library, 1956. Pp. vii, 154. \$4.75.

Measurements of Mind and Matter. By G. W. Scott Blair. New York: Philosophical Library, 1956. Pp. ix, 114. \$4.50.

Introduction to Government. By Robert Rienow. New York: Alfred A. Knopf, 1956. Pp. xxx, 582. \$5.50. Second Revised Edition.

XXX

*Check up on student response
to these social studies texts:*

LIVING IN OUR AMERICA

upper-grade history text by Quillen and Krug

CITIZENS NOW and LIVING IN OUR COMMUNITIES

civics texts by Krug and Quillen

MAN'S STORY

World History in Its Geographic Setting, by Wallbank

AMERICAN VALUES AND PROBLEMS TODAY

senior problems text by Babcock and Quillen

Watch for the things students like: friendly, readable style . . . plenty of pictures and charts . . . flashes of humor . . . interesting discussion topics and projects to follow up.

SCOTT, FORESMAN AND COMPANY

CHICAGO 11 • ATLANTA 5 • DALLAS 2 • PALO ALTO • FAIR LAWN, N.J.

NEW IN 1957!



OUR AMERICAN GOVERNMENT

by

Stanley E. Dimond
University of Michigan

and

Elmer F. Pflieger
Detroit Public Schools

In seven units of concise organization and colorful illustrations, OUR AMERICAN GOVERNMENT takes the senior high school student through the governmental rights and responsibilities that have become his heritage. Emphasis is first given to the foundations of our government, and then traced through the federal, state and local level with attention devoted to the problems confronting each. A wide range of activities meet the needs and abilities of every student.

J. B. LIPPINCOTT COMPANY

CHICAGO • PHILADELPHIA • ATLANTA • DALLAS • TORONTO

THE CLEARING HOUSE

is the *working partner* of the principal

—but there's something
in every issue for *every faculty member!*

For the Principal: CH is the working partner of the principal because it is devoted primarily to reporting best current *practices* in school administration and curriculum, and to keeping principals informed of developments in the junior and senior high school subject areas. Each issue contains a prodigious amount of useful information on the principal's primary concern—the *educational program* of his school.

For the Faculty: In addition to the reports on courses and teaching methods in various subjects, each issue contains articles of general interest to all in the junior and senior high school program. CH features and departments are written and presented with a sparkle that raises professional reading to the point of entertainment.

Sample copy sent on request

Subscription price \$4.50 a year

THE CLEARING HOUSE

Published monthly September through May

by

Fairleigh Dickinson University
Teaneck, New Jersey